A

OF THE

LIFE

OF

MARGARET,

The Daughter of

FRANCIS CHARLTON, of *Apply* in *Shropshire*, Esq;

And Wife of *RICHARD BAXTER.*

For the use of all, but especially of their Kindred.

There is also Published the Character of her Mother, truly described in her Published Funeral Sermon, Reprinted at her Daughters Request, called, *The Last Work of a Believer, His passing-prayer, recommending his departing Spirit to Christ, as received by him.*

LONDON:

Pri[illegible]

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[illegible]

TO THE READER.

Reader,

GOD having called away to his Blessed Rest and Glory, the Spirit of the most dear Companion of these last Nineteen Years of my Life, or near; I found in her Last Will a request, that I should reprint five Hundred of her Mothers Funeral-Sermons, written by me 1661, being now out of Press, called The last Work of a Believer, his Passing Prayer, &c. Not only her very great Love and Honour of her remembred Mother moved her to it, but the approbation of the Usefulness of that subject to Dying Christians; a Subject about which [illegible] the more, by the Death of [illegible] Christians taken away [illegible] excited her, [illegible]

[illegible]

our dear Friend Mr. Corbet *lay dying. And I finde ſome expectations of her own ſpeedy Death, had ſome hand in it.*

Being thus obliged by her Requeſt, mine own Affections urged me to premiſe this Breviate *of her own Life: Written, I confeſs, under the power of melting Grief, and therefore perhaps with the leſs prudent judgment; but not with the leſs, but the more Truth: For paſſionate Weakneſs poureth out all, which greater Prudence may conceal. Conſcionable mens Hiſtories are true; but if they be alſo wiſe, they tell us but ſome part of Truth, concealing that which would do harm, and which the depraved world cannot bear without abuſing it: But we that are leſs wiſe, tell all the Truth, too little regarding how men will receive it. And hence comes all Hiſtory, which hath not evidence equal to natural, to be of leſs credit than moſt men think; while bad men lie, and good men leave out ſo much of the Truth, as makes the reſt to be as another thing than altogether it would appear.*

And having purpoſed to write this Breviate *concerning my dear Wife, God having the ſame year taken away two more of my ancient Family, I wrote a* Breviate *of their Lives alſo; One was my excellent holy Mother-in-Law,* Mary *the Daughter of Sir* Thomas Hunks, *Widow to my dear Father. She was one of the moſt humble, mortified, holy perſons, that ever I knew; and lived in longing to be with Chriſt, till ſhe was an Hundred years old wanting three or four, in full underſtanding, and at laſt rejoycing in the triumphant frequent hearing and repeating the* 91 Pſalm.

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The other was my old Friend and Houſekeeper, Jane Matthews, *who lived in pious humble Virginity, with eminent worth, to about Seventy ſix or Seventy ſeven years, and Died of mere decay, without conſiderable Pain or Sickneſs, about a Month, or ſix Weeks before my Wife.*

To theſe I added a fourth, a Breviate *of the Life and Death of that worthy Mother of my Wife, as to the time ſince I knew her. But I have caſt by all theſe later three, and much of the firſt, by the Counſel of wiſe Friends, as things which they think that Strangers will not make ſo great a matter of as* Love *and* Nearneſs *made me do. And I muſt confeſs that God's* Image *is the ſame thing on all his Children; and when you have deſcribed one, you have deſcribed all, as to the Eſſentials. But (as in Faces and bodily Strength) they ſo much differ in Integrals, Degrees and Accidents, that the Lives of ſome are far more Exemplary and Honourable to Chriſt their Lord, and their Chriſtian Profeſſion, than others are. And ſome are ſo much blemiſhed by Errours, Soul-Diſeaſes, and miſcarriages of Life, yea and injuries to the Church of Chriſt, by their carnal Animoſities and Diviſions, as rendereth the Examples of the more wiſe, holy, loving and peaceable, and patient Chriſtians, the more conſpicuous and honourable by the difference.*

On this account, finding young people naturally much delighted in Hiſtory, and that for want of better, abundance are quickly corrupted and enſnared by Tale-books, Romances, Play-books, and falſe or hurtful

Hiſtory, I have long thought that true and uſeful Hiſtory is of great uſe to prevent ſuch evils, and to many profitable ends: And that to young people it is very profitable to begin with the Scripture-Hiſtory, and next the Lives of holy perſons, and next to read the true Church-Hiſtorians, and the Hiſtory of our Native Country; Melchior Adamus *in* Germany, Beza *in his* Icones, Thuanus *and many others in* France, *have done the Church this way great ſervice, by a due Commemoration of Exemplary perſons. And ſuch as* Junius, Scultetus, Thuanus, *and others who have recorded the chief paſſages of their own Lives, have done a profitable work, though* Mom'es *will ſay,* They publiſh their own Praiſe in Pride. *There is no ſaying or doing any good in the world, which bad men will not reproach, or put an evil face on, or make an ill uſe of to themſelves. But he that reads ſuch Lives as* Bucholtzers, Melanchtons, *and their like, and then readeth their Church-Hiſtories, will the better diſcern that they were no Liars.*

As it is Satans work to counterwork Chriſt by the Abuſe and Perverſion of his own Ordinances and Means, (as to diſgrace Revelation by feigned Revelation, and Spirituality by falſe pretendings to the Spirit, and Magiſtracy by wicked Magiſtrates, and the Miniſtry by worldly and ungodly Miniſters, and Chriſtianity by hypocrite falſe Chriſtians;) ſo he doth enervate the credit and uſe of Hiſtory by falſe Hiſtory. And how great uſe he hath made of this to promote Popery, he that readeth Jacobus de Voragine, *and many other of their Legends, or Saints Lives and Miracles, and ſuch as* Tympius *and many more, beſides*

ſides their voluminous deceitful Hiſtories of Church, Popes and Councils, may quickly finde.

And being my ſelf a vehement Hater of falſe Hiſtory, I beg Pardon of the Reader for interpoſing this Digreſſion: Lately writing of the Judgment of Cranmer and others, as cited by Dr. Stillingfleet in his Irenicon, about Epiſcopacy, that the Reader might know where to find it, I added in a Parentheſis, that it was left out in Dr. Burnet's Book: For this I am accuſed, as diſgracing him and his Book falſly. I here do him right, and confeſs it was ill done of me to judge ſo haſtily without better tryal: But I muſt tell him wherein my fault conſiſted; Not in accuſing him; I take it not to be a fault in D. B. that he hath omitted many things that are in Fuller, Fox, and others: I had not thought that his Book was diſgraced, if he wrote not over again all that every one elſe had written before him. But my fault lay, 1. In believing Dr. Stillingfleet, who tells us, That thoſe Papers were written in K. Edward's Reign, which made me look for them in Dr. Burnet's Second Volume, where they are not. And another affirming to me, that he ſaw them in that ſecond Volume, and I peruſing it purpoſely a ſecond time, confirmed me. But Dr. B. ſaith, Dr. Stillingfleet was miſtaken many years, and that they were written long before, in the Reign of Hen. 8. and ſo he hath them in his firſt Volume, which I had not peruſed, not expecting them there. And for this haſty judging, I beg his Pardon.

As to theſe little private Hiſtories of mine own Family forementioned, I was loath to caſt by mine own Mother-in-Laws Life, She being a perſon of ſo long

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and extraordinay Holineſs, living (long with Sir Robert Harley, *whoſe Lady was her Couſin-German, and after at* Shrewsbury, *and after with my Father and me,* &c.) *in ſo great Communion with God, contempt of the World, and all its Pomp and Vanity, ſo great Victory over the fleſh, and ſo long deſires to die, and eſpecially in much conſtant, fervent, ſucceſsful Prayer, that had marvellous anſwers, as very few Chriſtians attain.*

And I was loath to have caſt by the Narrative of my Wifes Mother, for ſome Reaſons not now to be mentioned, and becauſe her Daughters extraordinary Love to her, made her juſt honour very dear to her: (But her Character is in the Sermon truly given you).

But I am convinced by the judgment of my Friends, that publick things are fitteſt for publick notice. And I feel that Love, Grief *and* Nearneſs *affect me with the matters that are ſo near me; and as it doth not much concern the world to know whether I am ſick or well, dead or alive, or whether ever I had a being, (though it concerns me:) So I ſhould think of the concerns of my Friends. Affection makes us think our own or our Friends affairs to be ſuch, as the world ſhould be affected with: I perceive this weakneſs, and ſubmit.*

That which is left out of the Narrative of my Wifes Life, is the occaſions and inducements of our Marriage, and ſome paſſages between ſome Relatives and her, which the world is not concerned (yet at leaſt) to know.

If this that is written ſeem uſeleſs to any, it will not

not hurt them, if they leave it to others that find it more ſuitable to them: All things be not agreeable to all: That may be uſeful to perſons of her own quality, which is not ſo to many others. To her Nephews, and Neeces, and ſome other Kindred, who were alſo near to her, and for whoſe ſake above moſt others I write it, you cannot think that it will be altogether uſeleſs. O that they would all imitate her in all that is praiſe-worthy, and needful to themſelves. The grand Objection I foreſee will be, That I ſeem but to predicate ſome of mine own good Works by praiſing hers. And muſt I needs bury the memory of them as hers, for fear of the ſting of ſuch Objectors? I have told them truly, It is not my own acts, but thoſe that were properly hers, that I there mention. It is not her giving of my Money which I there recite, but that which either was her own and none of mine, or elſe procured by her for thoſe uſes; and the Works ſuch, in which I was but the Executor of her Will.

She is gone after many of my choiceſt Friends, who within this one year are gone to Chriſt, and I am following even at the door. Had I been to enjoy them only here, it would have been but a ſhort comfort, mixt with the many troubles which all our Failings and Sins, and ſome degree of unſuitableneſs between the neareſt and deareſt, cauſe. But I am going after them to that Bleſſed Society, where Life, Light and Love, and therefore Harmony, Concord and Joy are perfect and everlaſting.

Reader, *While I give thee but the Truth, forgive the effects of Age, Weakneſs and Grief. And if before*

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I get over this (owned) Paſſion, I publiſh alſo a few Poetical Fragments partly ſuited to the condition of ſome ſick, or ſad afflicted Friends, and partly to my own; if thou accept them not, forgive them only and neglect them. As the man is, ſuch will be his thoughts and works. The Lord proſper our preparation for our great approaching Change. To leave this world for ever, and enter upon an endleſs Life, where we ſhall ſpeed according to the preparations of this little inch of time, doth certainly beſpeak the moſt ſerious Thoughts, the wiſeſt and ſpeediest Care and Diligence, the moſt patient Suffering, the moſt unwearied Labour, the moſt frugal uſe of all our Time, the moſt reſolute reſiſtance to all Temptations; and to the Faithful the moſt joyful Hopes.

July 23. 1681.

Rich. Baxter.

A Breviate of the Life of Margaret, *the Daughter of* Francis Charlton, *Esq; and late Wife of* Richard Baxter, *who dyed* June 14. 1681.

CHAP. I.

Her Parentage, and the occasion of our acquaintance.

§. 1. THough (due) affection make me willing to give the world a Narrative which else I had omitted; yet the fear of God hath not so forsaken me, that I should willingly deliver any falshood through partiality or passion: but as I knew more of this person than any other, for the good of the Readers and the honour of Gods grace in her, I shall by Gods assistance truly report the things which I knew.

§. 2. We were born in the same County within three miles and an half of each other; but she of one of the chief Families in the County, and I but of a mean Freeholder (called a Gentleman for his Ancestors sake, but of a small Estate, though sufficient): Her Father, *Francis Charlton* Esq; was one of the best Justices of the Peace in that County, a

grave and ſober worthy man, but did not marry till he was aged and gray, and ſo dyed while his children were very young, who were three, of which the eldeſt daughter and his only ſon are yet alive. He had one ſurviving Brother, who after the Fathers death maintained a long and coſtly ſuit about the Guardianſhip of the Heir (yet living): *This* Unkle (*Robert*) was a comely ſober Gentleman, but the wiſe and good Mother *Mary* durſt not truſt her only Son in the hands of one that was his next heir. And ſhe thought that *Nature* gave her a greater Intereſt in him than an Unkle had. But it being in the heat of the late Civil War, *Robert* being for the Parliament, had the advantage of ſtrength, which put her to ſeek relief at *Oxford* from the King, and afterwards to marry one Mr. *Hanmer*, who was for the King, to make her intereſt that way. Her houſe being a ſort of a ſmall Caſtle, was now gariſoned for the King. But at laſt *Robert* procured it to be beſieged by the Parliament's Soldiers, and ſtormed and taken; where the Mother and the children were, and ſaw part of their buildings burnt, and ſome lye dead before their eyes; and ſo *Robert* got poſſeſſion of the children.

But at laſt ſhe by great wiſdom and diligence ſurpriſed them, and ſecretly conveyed them to one Mr. *Bernards* in *Eſſex*, and ſecured them againſt all his endeavours.

§. 3. The Wars being ended, and ſhe as Guardian poſſeſſing her Son's Eſtate, took him (an only Son) as her ſelf, and uſed his Eſtate as carefully as for her ſelf, but out of itconſcionably paid debts of her Husbands, repaired ſome of the ruined houſes, and managed

naged things faithfully, according to her beſt diſcretion, until her Son marrying, took his Eſtate into his own hands.

§. 4. She (being before unknown to me) came to *Kederminſter* (twenty miles) deſiring me to take a Houſe for her alone: I told her that I would not be guilty of doing any thing which ſhould ſeparate ſuch a Mother from an only Son, who in his youth had ſo much need of her counſel, conduct, and comfort; and that if paſſion in her, or any fault in him, had cauſed difference, the love which brought her through ſo much trouble for him, ſhould teach her patience, rather than forſake him. She went home, but ſhortly came again, and took a houſe without my knowledg.

§. 5. When ſhe had been there alone a while, her unmarried daughter *Margaret* (about ſeventeen or eighteen years of age) came after her from her Brother's, reſolving not to forſake the Mother who deſerved her deareſt love; and ſometime went to *Oxford* to her elder ſiſter (Wife to Mr. *Ambroſe Upton*, then Canon of Chriſts Church, both yet living). In this time the good old Mother lived as a bleſſing among the honeſt poor Weavers of *Kederminſter*, ſtrangers to her, whoſe company for their piety ſhe choſe before all the Vanities of the world. In which time my acquaintance with her made me know, that (notwithſtanding ſhe had formerly been ſomewhat paſſionate) ſhe was a woman of all that manly patience in her great tryals, that prudence and piety, and juſtice and impartiality, and other Virtues which I mentioned in her Funeral Sermon. Of her death anon. It is her daughters caſe that this is the

CHAP. II.

Of her Converſion, Sickneſs, and Recovery.

§. 1. IN her vain youth, *Pride*, and *Romances*, and *Company* ſuitable thereto, did take her up; and an imprudent *rigid* Governeſs that her Mother had ſet over her in her abſence, had done her hurt, by poſſeſſing her with ill thoughts of ſtrictneſs in Religion; yet ſhe had a great reverence for ſome good Miniſters (eſpecially Mr. *Tho. Wright*) and ſhe thought that ſhe was not what ſhe ſhould be, but ſomething better (ſhe knew not what) muſt be attained.

In this caſe coming to *Kederminſter* for meer love to her Mother, ſhe had great averſion to the POVERTY and STRICTNESS of the people there, glittering her ſelf in coſtly Apparel, and delighting in her Romances. But in a little time ſhe heard and underſtood what thoſe better things were which ſhe had thought muſt be attained.

And a Sermon of Mr. *H. Hickman*'s at *Oxford*, much moved her (on *Iſa.* 27. 11. *It is a people of no underſtanding, therefore he that made them will not ſave them*, &c.) The Doctrine of Converſion (as I preached it as now in my Treatiſe of Converſion) was received on her heart as the ſeal on the wax. Whereupon ſhe preſently fell to ſelf-judging, and to frequent prayer, and reading, and ſerious thoughts of her preſent ſtate, and her ſalvation.

§. 2. A Religious Maid that waited on her, ta-

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king notice of this (for ſhe kept all her matters ſo ſecret to her ſelf, as was her great hurt all her life) acquainted her Mother with it; and when it would be hid no longer, but her frequent Cloſet-prayers were ſometimes over-heard, and her changed courſe of life diſcerned, her Mother (who as far as I could diſcern, before loved her leaſt of her three children) began to eſteem her as her Darling; and all her Religious Friends and Neighbours, were glad of ſo ſudden and great a change.

§. 3. I will here give you one of her ſelf-judging Papers, which I find ſince her death, upon her then ſad convictions. When I had on *Rom.* 8. 9. told them how it may be known whether we have Chriſts Spirit or not, ſhe thus repeated the ſigns with her ſelf-condemnation.

Mark 1. *The Spirit of Chriſt is the Author of the Scriptures, and therefore ſuiteth your diſpoſition to it, and guideth you by it.*

Judgm. 1. "I fear then I have not the Spirit of "Chriſt; for I yet feel no love to Gods word, nor "cloſure with it as ſuitable to me, but I am queſti-"oning the truth of it, or at beſt quarrelling with it."

Mark 2. *The Spirit of Chriſt is from heaven, from God our Father, and leadeth us upward unto him. Its work is ſpiritual, of heavenly tendency, making us cry Abba Father, and working the heart by uniting love to God.*

Judgm. 2. "It is not ſo with me; for I have a "Spirit tending only to ſelfiſhneſs and ſin.

Mark

Mark 3. *The Spirit of Chriſt uniteth us to Chriſt, and one another by love, and is againſt hatred, diviſion, and abuſing others.*

Judgm. 3. "Mine then is the ſpirit of *Cain*, for "I cannot endure any that are not of my opinion "and way, and it inclineth me to malice, and un- "peaceableneſs, and diviſion.

Mark 4. *The Spirit of Chriſt is a ſpirit of Holineſs, and doth not favour licentiouſneſs in doctrine, or in life.*

Judgm. 4. "Though I am for ſtrict Principles, I "am looſe in practiſe.

Mark 5. *Chriſts Spirit inclineth to love, humility and meekneſs, and makes men ſtoop to each other for their good.*

Judgm. 5. "None more uncharitable, proud and "cenſorious than I.

Mark 6. *The Spirit of Chriſt makes men little, low, and vile in their own eyes, it is pride that puffeth up.*

Judgm. 6. "My ſelf-conceitedneſs ſhews that I "am unhumbled.

Mark 7. *The Spirit of Chriſt doth work to the mortifying of the fleſh, even all its inordinate deſires, and to ſelf-denial.*

Judgm. 7. "I am a ſtranger to the work of mor- "tification and ſelf-denial. I can deny my ſelf no- "thing but the comfort of well-doing. I cannot de- "ny my ſloth ſo far as to go to prayer when I am "convinced of my neceſſity.

Mark 8. *The Spirit of Chriſt is a prevailing ſpirit, and doth not only wiſh and ſtrive, but overcome the fleſh as to its rule.*

Judgm. 8. "The fleſh prevaileth with me againſt "the ſpirit.

Mark

Mark 9. *Chriſts Spirit is the author of his Worſhip, Ordinances, and ſuits the ſouls of believers to them, the Word, Sacraments, &c.*

Judgm. 9. "They ſeem not ſuitable to my ſoul; "I am againſt them, and had rather not uſe them, "if I durſt.

Mark 10. *Chriſts Spirit is in all the Saints, and inclineth them to holy Communion with each other in love, eſpecially to thoſe in whom this ſpirit moſt eminently worketh.*

Judgm. 10. "It is not thus with me: I deſire not "the Communion of Saints: my affections are moſt "to thoſe who are beſt to me, whether they have "more or leſs of the Spirit.

"To go no further, it is now evident that I am a "graceleſs perſon: Though all theſe things be imper- "fect in the beſt, and ſome are more wanting in one "particular than in another; yet where all their "contraries are predominant, as in me, that perſon "is told by this Sermon, *that they are none of Chriſts*; "how much doth my behaviour at this time make "this appear, when I can with a hard heart, and a "dry eye, and a ſteady hand declare my ſelf at pre- "ſent heir of everlaſting wo! But the longeſt day "will quickly come, though I ſtrive to put it as far "from me.

§. 4. It would be too long to recite a paper which I find next to this, containing the great neceſſity of ſelf-judging, the reaſons for it, the rules for performing it, and the due manner; eſpecially in dangers, and before the Sacraments, or any Concluſions of our ſtate of Grace.

§. 5. But

§. 5. But theſe Convictions did neither die, nor paſs unto deſpair, but to ſerious converſion; yet put her to ſtruggle hard againſt backwardneſs to ſecret duties, and the forſaking of ſome vanities; but preſently God ſeemed ſharply to entertain this returning ſoul. And while we were all rejoicing in her change, ſhe fell into a Cough and ſeeming Conſumption, in which we almoſt deſpaired of her life. Mr. *Jackſon* the Phyſician, and my ſelf, ſeeing the caſe too hard for us, deſcribed it to Dr. *Prujean*, and Dr. *G. Bates*, who both judged it a Conſumption ariſing from the obſtructions of the veſſels in the Lungs, and corrupting the tender adjoining parts, and both preſcribed her the ſame Medicines. But all theſe, and change of air long, and breaſt-milk, *&c.* did no good. I and my praying-neighbours were ſo ſorry that ſuch a changed perſon ſhould preſently be taken away before ſhe had time to manifeſt her ſincerity, and do God any ſervice in the world, that in grief they reſolved to faſt and pray for her. For former experience had lately much raiſed their belief of the ſucceſs of prayer. They had lately prayed for one that ſeemed Demoniack, that (after ſome years miſery) was ſuddenly freed of that diſeaſe. They had oft prayed for me in dangerous illneſs, and I had ſpeedy help. I had lately ſwallowed a Gold-bullet for a Medicine, and it lodged in me long, and no means would bring it away, till they met to faſt and pray, and it came away that morning. A young man yet living, falling into a violent Epilepſie, and after all means long remaining uncured, they ſet to faſting and prayer in his hearing, and the ſecond day he was ſuddenly cured, and never had a fit ſince.

God

God did not deny their prayers, though they were *without Book*, and ſuch as ſome deride as extemporate. I was not with them in any of theſe, but laymen that were humble praying perſons only.

But I was with them at prayer for this woman; and compaſſion made us all extraordinary fervent, and God heard us, and ſpeedily delivered her as it were by nothing, or by an altogether undeſigned means. She drank of her own inclination, not being directed, a large quantity of ſyrrup of Violets, and the next morning her noſe bled (which it ſcarce ever did before or ſince) and the Lungs ſeemed cleared, and her pulſe ſuddenly amended, her cough abated, and her ſtrength returned in ſhort time.

CHAP. III.

The workings of her ſoul in and after this Sickneſs.

§. 1. SHE being of too timerous and tender a nature, and the ſharp work of her *Repentance* being yet upon her ſpirit; for *Death* to come and ſeem to ſummon her away to Eternity at *ſuch a ſeaſon* and *unſetled ſtate*, muſt needs greatly encreaſe her fears, when the ſtrongeſt long experienced Chriſtians find it no eaſie work to dye in peace, and willing reſignation. But ſhe had ſtill a concealing temper, which made it never the eaſier within.

§. 2. When God had recovered her, her Mother

 invi-

invited thoſe that faſted and prayed for her, to keep a Day of Thankſgiving for her Deliverance. I asked her what ſhe would have us give thanks for particularly? And in the morning as we began, ſhe (that was recovered) gave us in this following Paper.

"MY life hath been a life of very great mercies, "and theſe have *aggravated* my ſin in over-"looking them. Some of thoſe which God hath "moſt affected my heart with, I ſhall here mention; "but alas! with a heart very inſenſible of the greatneſs "of them.

"1. My Mothers reſtoration firſt I thank God did "for; and next, for many Mercies of mine own. "Four times before this, I have been delivered from "great danger of death.

"And now I deſire to acknowledg his mercy in "delivering me from this death-threatning diſeaſe, "and that in anſwer to prayers I am here now in "competent health to ſpeak of the goodneſs of the "Lord.

2. "I deſire to acknowledg it a mercy that God "afflict me; and though I cannot with the *Pſalmiſt* "ſay, *but now I keep thy ſtatutes*; I can ſay, *before I* "*was afflicted I went aſtray.* And how many great ſins "God hath prevented by this affliction, I cannot "tell; but am ſure that God hath dealt very graci-"ouſly with me; and I have had many comforts "in my ſufferings, which God hath not given to "many of his beloved ones.

3. I deſire to acknowledg Gods great mercy to me "in bringing me to this Town, under ſo uſeful "means of Grace; and that at ſuch a time when I "was even ready to *engage in a courſe of ſin and vanity,*

"beyond

"beyond what I had formerly lived in. This mercy "is much *greatned* by the time; for had the Lord "brought me hither in Infancy, and removed me at "riper years, the mercy would not have been ſo "great. And if I had gone longer on in a courſe of "hardning ſins, it had been leſs than now it is.

"4. I deſire to acknowledg it a great mercy that "I want no outward thing, but am enabled to be "helpful unto others, and have all the temporal "mercies that I can well deſire, for my encourage-"ment in the ways of God.

5. "I deſire to acknowledg it a great mercy that "God hath given me an intereſt in the hearts and "prayers of ſo many of his faithful ſervants in this "place.

6. "I deſire to acknowledg it a great mercy, "that God hath made me the child of godly Parents, "and a child of many prayers.

7. "I deſire to acknowledg it a great mercy, "which I can never be thankful enough for, that "God hath given me a heart in any meaſure willing "to acknowledg his mercies, and be thankful for "them; and that notwithſtanding all that ſin and "Satan hath done to hinder it, he hath made me de-"ſirous this day to *give up my ſelf and all that "I have, to him; taking him only for my God and "chief felicity.*

"And now the Requeſts that I deſire you to make "to God on my behalf, are theſe.

1. "That he will give me a more thankful ſoul, "that I may praiſe him all my days.

2. "And an humble heart, that I may be taught "of God, who looketh on the proud afar off.

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1. "That he will give me a more thankful ſoul, "that I may praiſe him all my days.

2. "And an humble heart, that I may be taught "of God, who looketh on the proud afar off.

3. "And a tender conſcience, that I may fear to "offend him, and hate all ſin.

4. "And ſtrength ſo to reſiſt temptations, that I "be not led by Satan to diſhonour God, or to pro- "voke him.

5. "And a meek and quiet frame of ſpirit, that I "may be contented to bear the afflictions that God "ſhall lay me under without murmuring or repi- "ning.

§. 3. This being that which ſhe gave us in, I find under her hand this ſecret renewal that ſame day of her Covenant with God, which I annex.

"This being a day ſet apart for returning thanks "to God for his mercy in delivering me from the "gates of death, theſe people being they that have "earneſtly ſupplicated the throne of grace on my "behalf; I here now renew my Covenant with Al- "mighty God, and reſolve by his grace to endea- "vour to get and keep a freſh ſenſe of his mercy on "my ſoul, and a greater ſenſe yet of my ſin: I re- "ſolve to ſet my ſelf againſt my ſin with all my "might, and not take its part or extenuate it, or keep "the Devils counſel, as I have done, to the wrong- "ing of God, and the wounding of my own ſoul. "I reſolve by Gods aſſiſtance to ſet upon the pra- "ctiſe of known duty, and not to ſtudy ſhifts and "evaſions to put off thoſe which are either trou- "bleſome, chargeable, or likely to render me diſho- "nourable and vile in the eyes of the carnal perſons "of the world. And this I do upon theſe conſidera- "tions, and for theſe reaſons.

1. My

"1. My life hath been a life of great mercy. God "hath preſerved it more than this once, and hath "done exceeding great things for me, which engageth "me more than many others, though all rational "creatures are obliged to live to God their Maker.

"2. God hath not only given me life, but in ſome "meaſure ability and opportunity to do him ſer- "vice; yea, and already ſome encouragement in the "hopes of the ſucceſs of ſome of my poor endea- "vours. [*I ſuppoſe on ſome of her ſervants.*]

"3. God hath more engaged me to himſelf, by "taking me into his Family, and planting me in his "Garden, and watering me with the dew from hea- "ven. He hath ſet me in a fruitful ſoil: He hath gi- "ven me the high priviledg of a part in the hearts "and prayers of his people; and I may ſay that I "live to ſpeak it, That God is a God hearing prayers, "and hath heard and anſwered them. Though the "Tempter be buſie to make me think diminitively "of this mercy, yet I muſt not, but muſt acknow- "ledg the greatneſs of it.

"4. As all theſe and more engagements are upon "me; ſo I am already engaged by the Baptiſmal "Covenant to God the Father, Son, and Holy Ghoſt, "as my God and chief Good, and only happineſs, "and as my Redeemer, Head and Husband; and as "my Sanctifier and Comforter; and I have renewed it "in the Sacrament of the Lord's Supper; and how can I "go back that have thus far engaged my ſelf, and dai- "ly receive from God more obligations? Yea, God will "expect more from me than from many others. Let "me therefore ſee that I be in good earneſt with "God, and think not to put him off with hypocri-

ſie;

'ſie; let me not deceive my ſelf, for God will not 'be mocked; what I ſow, I ſhall reap: if I belong 'to God, though I ſuffer whilſt I am in the body, 'they will be but light afflictions, and but for a mo- 'ment; but the everlaſting Kingdom will be mine 'inheritance; and when this life is ended, I ſhall 'reign with Chriſt; I ſhall be freed from ſin and 'ſuffering, and for ever rejoyce with Saints and An- 'gels. But ſhould I prove an hypocrite, I loſe my la- 'bour, I loſe my God, and damnation with Devils 'and damned ones will be my reward for ever, and 'rhis the greater as my mercies have been abundant 'and great.

'Therefore I here deſire this day to renew my 'Covenant with God, and to beg the prayers of this 'people that God will not leave me to my ſelf, but 'help me (by the ſufficient Grace of Chriſt) to keep 'the Covenant which I have made. And I intend to 'keep this Paper by me, to help to remember me and 'quicken me to duty, and hinder me from ſin, and 'encourage me to go on cheerfully againſt temptati- 'ons, looking ſtill to Chriſt, who forſaketh not 'thoſe that by faith and repentance come to him.

'To all this let me add theſe Conſiderations of 'the vanity of the creature, and of all falſe 'hopes.

'It is contrary to the nature of the creature to be 'our peace; they are our diſcomforts and troubles, 'further than they help to lead us to the Creator. 'Let me not forget the time when I ſeemed near 'death: What comfort had I then in creatures? 'What eaſe from them? Was not all my hope in 'God? All creatutes ſhewed me that ſide on which

'*vanity*

'*vanity* was written, and they had nothing that 'could ſatisfie my ſoul; Though I had as much mer- 'cy in means and friends, as I could poſſibly deſire, 'yet all this was nothing to me: the trouble of 'parting with them was much more than the com- 'fort of enjoying them; and ſo it will be with me 'ſtill: which ſhould teach me to keep my heart looſe 'from the Creature, and not over-love any thing on 'this ſide Heaven: Why ſhould my heart be fixed 'where my home is not? Heaven is my home; God 'in Chriſt is all my happineſs: and where my trea- 'ſure is, there my heart ſhould be: Come away, Oh 'my heart, from vanity; mount Heavenward, and 'be not dead, or dull, if thou wouldſt be free from 'trouble, and taſt of real joy and pleaſure. Hath not 'experience yet taught thee, that creature-comforts, 'though they may be Roſes, have their pricks? canſt 'not thou be content to look on them, and ſmell 'them at a diſtance, and covet no other uſe while 'thou art in the Garden where they grow, and be 'content to leave them there behind thee? If thou 'muſt needs have them in thy boſome, thou muſt 'ſcratch thy fingers to get them; and when thou haſt 'them, though the ſmell a while delight thee, they 'will quickly wither, and are gone. Away then, O 'my carnal heart; retire to God, the only ſatisfying 'object. There mayeſt thou love without all danger 'of exceſs! Let thy love to God be fixed and tran- 'ſcendent. *Amen.*

§. 4. Though theſe were the ſtrivings of her heart towards God, her fears and troubles did not ſo paſs away; ſetled peace of ſoul doth ſeldom come quick-

ly

ly to young Converts, though their ſincere reſoluti-ons may be ſetled. I find among her Papers yet more of that days work, upon her after examination and review. Bear with the length, if I tranſcribe it as I find it under her hand.

'Chriſt ſaith, *In the world you ſhall have trouble, in* 'me you ſhall have peace. Something of both now I 'find at this time: This night after returning thanks 'to God for my recovery, I find my heart ſad, and 'trouble upon my ſpirits; and well it may be ſo: for 'the ſins of this day have been very great: My heart 'hath not anſwered the expreſſions of thanks which 'have been uttered by the mouths of thoſe that ſpake 'them to God. No, no, my heart hath not ſtirred, 'and been drawn out towards my God! The thoughts 'of his love have not raviſhed my Soul: Alas! I ſcarce 'felt any holy ſpark to warm my Soul this day. This 'day, which was a day of the greateſt mercy of any 'in all my life; the day in which I have had an op-portunity to give thanks for all the mercies of my 'life, and thanks it ſelf is a greater mercy than the 'reſt: All other mercies are to prepare for this: This 'is the work of a glorified Saint, even a Saint in hea-'ven before the bleſſed face of God: It's his everlaſt-'ing buſineſs to Sing the Songs of Thankſgiving and 'Praiſe to the Moſt High: But my thoughts have not 'been filled with the ſweet foretaſts of this bleſſed 'work which I might have had this day! O God, I 'beſeech thee forgive my ſin, and lay not my dead-'neſs to my charge, but overlook all my tranſgreſſi-'ons, and look on me in Jeſus Chriſt my Saviour. I 'am thine, Lord, and not mine own: This day I have

'under

'under my Hand and Seal in the preſence of Witneſ-
'ſes, nay in thine own preſence (who art Witneſs ſuf-
'ficient, were there no eye to ſee me or ear to hear
'me) Thou Lord that knoweſt all things, knoweſt
'that I have devoted my All to thee: Take it and ac-
'cept my Sacrifice: Help me to pay my vows! Wilt
'thou not accept me becauſe I do it not more ſincere-
'ly and believingly? O Lord I unfeignedly deſire to
'do it aright! O wilt thou ſtrengthen my weak de-
'ſires! I believe, Lord help my unbelief. Thou that
'canſt make me what I am not, O make me what thou
'wouldſt have me be! In thee there is all fulneſs, and
'to thee I deſire to come by Chriſt. Wilt thou now
'caſt me off, becauſe I do it not *unreſervedly*? Lord,
'I confeſs the Devil tempteth, and the fleſh ſaith,
'*Spare ſomething: what! let all go?* And I find in
'me a carnal ſelfiſh principle, ready to cloſe with
'the temptation. But thou canſt prevent and con-
'quer all, and ſpeak death to theſe corruptions, and
'bid the Tempter be gone. It is thy pleaſure here
'to ſuffer thy dear children to be tempted; but
'ſuffer not temptations to prevail againſt thy Spi-
'rit and Grace. If temptation be like a torrent of
'water, to ſmother, quench, or hide the flame, yet
'wilt thou never let all the ſparks of thy Grace be
'put out in the ſoul where once thou haſt truly
'kindled it. But Lord! ſuffer not ſuch floods to
'fall on my ſoul, where the ſpark is ſo ſmall alrea-
'dy, that it is even ſcarce diſcernible. O quicken it,
'and blow it up to a holy flame: Moſt gracious God!
'O do it here, who haſt done it for many a ſoul! O
'what have I ſaid! that I have a ſpark of grace! why
'the leaſt ſpark is worth ten thouſand times more

'thanks than I can ever expreſs! and I have been
'dead and unthankful, as is before confeſſed! And is
'that a ſign of grace? Unthankful, dead, and dull
'I have been, and ſtill am; but yet it muſt needs
'be from Gods gift in me, that I have any deſires
'after him; and that this day I have deſired to de-
'vote my ſelf to him, and that I can ſay I would be
'more holy, and more heavenly, even as the Lord
'would have me be. Nay, I do know the time when
'I had none of theſe deſires, and had no mind to
'God, and the ways of godlineſs; and do I not
'know that there be many in this condition who
'have no deſires after Chriſt and holineſs? Here
'then is matter of comfort given me from him that
'doth accept the deſires of his poor creatures, even
'the Lord Chriſt, who will not quench the ſmoak-
'ing flax, nor break the bruiſed reed. I ſee then
'that I have yet matter of rejoycing, and muſt la-
'bour to be ſo humbled for my remaining ſins, as
'may tend to my future joy in believing; but not
'ſo as to be diſcouraged and frightned from God,
'who is longſuffering and abundant in mercy. Rouze
'up thy ſelf then to God, my ſoul; humbly, but be-
'lievingly repent that thou haſt been ſo unthankful
'and inſenſible of the benefits this day received:
'up, up, and lie not down ſo heavily; God hath
'heard prayers for thee, and given thee life and op-
'portunity to ſerve him. He hath given thee all the
'outward mercies thy heart can deſire. He hath gi-
'ven thee dear, godly, able friends, ſuch as can help
'thee in the way to heaven; yea he hath ſet them
'to beg ſpiritual mercies for thee, who prevailed
'for temporal for thee, and oft for many others; why
then

'then ſhouldſt thou not watch and pray, and wait
'in hope that he hath heard their prayers this day
'for thy ſoul, as formerly for thy body? They are
'things commanded of God to be asked; and we
'have his promiſe, that ſeeking we ſhall find. It may
'be this night many of Gods dear children will yet
'pray for my ſoul; I doubt not ſome will; and ſhall
'I not be glad of ſuch advantage? I heard this day
'that *I muſt not forbear thanks, becauſe the mercies*
'*are yet imperfect* (elſe we ſhould never give thanks
'on earth). Though therefore my Grace be yet
'but a ſpark, and weak, my body weak, my heart
'ſad; all theſe adminiſter matter of *thanks* and
'*praiſe*, as well as of *ſupplication*. Let me therefore
'keep cloſe to both, they being the life of my life
'while I live here; and having daily need of ſupply
'from God, let me daily be with him, and live as
'in his preſence: Let him be the chief in all my
'thoughts, my heart and life. And let me remember
'to be earneſt for my poor Relations, and dear
'Friends, and the Church and people of God in ge-
'neral. And let me ſtrive to keep ſuch a moderate
'ſenſe of ſorrow on my ſoul, as occaſion requireth.
'I have now cauſe of ſorrow for parting with my
'dear friends, my Father, my Paſtor. He is by pro-
'vidence called away, and going a long journey:
'what the Lord will do with him, I cannot foreſee;
'it may be he is preparing ſome great mercy for us,
'and for his praiſe; I know not but ſuch a day as
'this may be kept here on his account. The will of
'the Lord be done, for he is wiſe and good; we are
'his own, let him do with us what he pleaſeth; all
'ſhall be for good to them that love God. I have

'cauſe to be humbled that I have been ſo unprofita-
'ble under mercies and means; it may grieve me
'now he is gone, that there is ſo little that came
'from him left upon my ſoul. O let this quicken and
'ſtir me up to be more diligent in the uſe of all re-
'maining helps and means. And if ever I ſhould en-
'joy this mercy again, O let me make it appear that
'this night I was ſenſible of my neglect of it.

'And now here is comfort, that I have to deal
'with a God of mercy that will hear a poor repent-
'ing ſinner; a God that will in no wiſe caſt out
'thoſe that come to him, but loveth whom he loveth,
'to the end. This is the God whom I have choſen and
'taken for my portion; the ſame God is his God, his
'Guide and Comforter. The whole world is but a
'houſe where Gods children dwell a little while, till
'he hath fitted them for the heavenly Manſions; and
'if he ſend them out of one room into another to
'do his work, and try their obedience; and if he
'put ſome in the darkeſt corners of his houſe, to
'keep them humble, though he ſeparate thoſe that
'are moſt beloved of each other, it is but that they
'may not love ſo much as to be loth to part and
'come to him who ſhould have all their love. How-
'ever it fareth with his children in this houſe (or
'howling wilderneſs) the time will come, and is at
'hand, when all the children ſhall be ſeparate from
'the Rebels, and be called home to dwell with their
'Father, their Head and Husband; and the elect ſhall
'all be gathered into one. Then farwell ſorrow, far-
'well hard heart! farwell tears and ſad repentance!
'And then bleſſed Saints that have believed and o-
'beyed! Never ſo unworthy, crowned thou muſt

be-

'be! This was the project of redeeming-love! 'When the Lord ſhall take our carkaſſes from the 'grave, and make us ſhine as the Sun in glory; then, 'then ſhall friends meet and never part, and remem-'ber their ſad and weary nights and days no more! 'Then may we love freely! What now is wanting 'to diſpel all ſorrow from my heart! Nothing but 'the greater hopes that I ſhall be one of this number. 'This, this can do it. No matter if I had no friend 'near me, and none on earth; if God be not far 'from me, it's well enough; and whatever here be-'falls the Church and people of God, it's but as for 'one day, and preſently the ſtorm will be all over. 'Let me therefore caſt all my care on God: Let me 'wait on him in the way of duty, and truſt him: let 'me run with patience the race that is ſet before me, 'looking to Jeſus the Author and finiſher of my 'faith, and believingly go to him in all my troubles; 'and let me ſo labour here, that I may find reſt to my 'ſoul in the Reſt that remaineth for the people of 'God.

'Reſt! O ſweet word! The weary ſhall have reſt; 'they ſhall reſt in the Lord.

'*April* 10. on *Thurſday* night at twelve of the 'clock; a day and night never to be forgotten by 'the leaſt of all Gods mercies, yea leſs than the leaſt, *Thy unworthy, unthankful, hard-hearted creature,*

M. Charlton.

§. 5. Is

§. 5. Is not here in all theſe Papers (which I ſaw not till ſhe was dead) a great deal of work for one day, beſides all the publick work of a Thankſgiving day. If I ſhould give you an account of all her following Twenty One years, what a Volume would it amount to? If you ask, why I recite all this, which is but matter well known to ordinary Chriſtians? I anſwer, 1. It is not as matter of *knowledg*, but of *ſoul workings* towards God. 2. Is not this extraordinary in a Convert of a year, or few months ſtanding? 3. The love of God, and her, makes me think it worth the publiſhing: They that think otherwiſe may paſs it by; but there are ſouls to whom it will be ſavoury and profitable.

§. 6. Yet ſhe continued under great fears, that ſhe had not ſaving Grace, becauſe ſhe had not that degree of holy affection which ſhe deſired: And before in her ſickneſs, her fears increaſed her diſeaſe and danger. I will here, for the uſe of others in the like caſe, recite ſomeſcraps of a Letter of counſel, as I find them tranſcribed by her ſelf.

'I Adviſe you to ſet more effectually to the means 'of your neceſſary conſolation; your ſtrange ſi-'lent keeping your caſe to your ſelf (from your mo-'ther, and all your friends), is an exceeding injury 'to your peace. Is it God, or Satan that hindereth 'you from opening your ſore, and make you think 'that concealment is your wiſdom? If it be pride 'that forbids it, how dare you obey ſuch a com-'mander? Many of our ſores are half healed when 'well

'well opened: if Prudence foreſee ſome forbidding 'inconvenience, you have prudent friends, and two 'prudent perſons may ſee more than one. But becauſe 'you will not tell us, I will disjunctively tell it 'you.

'1. Your trouble of ſoul is either ſome *affliction*, '2. Or ſome *ſin*. 3. Or the doubt of your *ſincerity* 'and true grace.

'I. If it be *affliction*, dare you ſo indulge impa- 'tience, as to conclude againſt your future comforts, 'while you have Gods love and title to ſalvation? 'Dare you ſay that theſe are of ſo ſmall weight, 'that a croſs like yours will weigh them down? and 'that you will not rejoice in all the promiſes of life 'eternal, till your Croſs be removed?

'II. If it be *ſin*, it is either paſt or preſent: if 'paſt, why do you not repent, and thankfully accept 'your pardon? If *preſent*, it is *inward corruption*, or 'outward tranſgreſſion. Which ever it be, if you 'love it, why do you grieve for it, and groan under 'it? If you grieve for it, why are you not willing 'to leave it, and be holy? If you are willing to leave 'it, and would fain have Gods grace in the uſe of 'his means, to make you holy, this is the true na- 'ture of Repentance: And why then are you not 'thankful for grace received, for Pardon, Adoption, 'and your part in Chriſt, more than you are trou- 'bled for remaining ſin? Should none rejoyce that 'have ſin to trouble them, and keep them in a daily 'watch and war? Read *Rom.* 7. & 8. if you will 'ſee the contrary: *If any man ſin, we have an Advo- 'cate with the Father, Jeſus Chriſt the righteous, and 'he is the propitiation for our ſins.* Dare you refuſe

your

'your comforts on ſuch reaſons as would deny com-
'fort to all the world? He that ſaith he hath no
'ſin, is a lyar. And will you for this deny the known
'duty of thanks and praiſe for all that you have re-
'ceived? You have been taught to difference be-
'tween cauſe of Doubting, and cauſe of *filial hu-*
'*miliation.* And if it were any particular ſin that
'needs particular help and counſel, why do you not
'open it for help (which its probably would do
'more againſt it, than many years ſecret trouble and
'dejection alone will do.)

'3. If it be *doubts* of *your ſincerity and grace*, why
'do you refuſe to reaſon the caſe, and ſay what it
'is that perſuadeth you that you are graceleſs, that
'we may try it by the word of God? What evidence
'is it that you want? You have confeſt that ſome-
'time you are convinced of ſincerity; and can you
'ſo eaſily deny what you have found, as to conclude
'your ſelf ſo miſerable as you do? Should all do
'thus that have not conſtant apprehenſions of their
'evidence, and whoſe aſſurance is hindred by imper-
'fections? You have heard the contrary.

'But ſuppoſe that you have yet no ſaving grace or
'part in Chriſt, why ſtand you complaining, while
'Chriſt ſtands intreating you to accept his mercy?
'Ishe not in good earneſt? The offer is free; it is
'not your purchaſe and merit, but *conſent*, that will
'prove your title: Why do you *complain*, and not
'*conſent* even to the Baptiſmal Covenant? Or if you
'*conſent*, why do you complain as if Chriſts pro-
'miſe were not true, or as if conſent were not a
'a proof of ſaving-faith? If you confeſs that you
'ſhould not doubt and be dejected on ſuch terms;

methink

'methinks the Cure ſhould be half wrought. Dare 'you indulge it while you know it to be your ſin? 'Have you not ſin enough already? And is it not 'unkindneſs to deny ſo great a mercy as the con- 'verting-grace which you ſo lately felt, and to ſu- 'ſpect his love who is love it ſelf, and hath ſo largely 'expreſt his love to you? Would you eaſily believe 'that your Mother would kill you for ſuch defects 'as you fear that God will damn you for? Yea, tho' 'ſhe were perfectly juſt and holy? Is it congruous 'to hear Miniſters tell men from Chriſt, that he be- 'ſeecheth them to be reconciled to God, and will re- 'fuſe none that are willing of his grace and cure; 'and at the ſame time to hear ſuch as you almoſt 'ready to deſpair, as if God would not be reconci- 'led, nor give grace to them that fain would have it, 'but will be inclined to reject humbled ſouls?

'Reaſon not for your diſtruſtful fears and ſor- 'rows, but ſtill diſowne them and accuſe them, and 'then they will vaniſh by degrees and dye: yea then 'you will ſure oppoſe them your ſelf, and God will 'help you: Can you look that God ſhould 'help you againſt the ſin which you plead for, and 'defend? If faith and love be the vital graces, di- 'ſtruſt of God, and denying his love, muſt not be 'defended as no ſin. As the ungodly cannot expect 'the grace which they refuſe; ſo how can you ex- 'pect the peace which you oppoſe, and ſay as *Pſal.* '77. *My ſoul refuſeth to be comforted*; and ſay of 'your paſſionate fear and grief, as *Jonas* of his an- 'ger, *I do well to be angry, even unto death.* Be con- 'vinced that Chriſt is yours, if you accept him, and 'conſent; and then that comfort is your intereſt,

'right and duty; and then you will do more to comfort 'fort your ſelf, than I am endeavouring when I 'chide you for your fears. Sure ſinful ſorrow is 'no deſirable thing, nor to be pleaded for; you 'durſt do nothing to the murder of a friend, no nor 'to his grief; and you are bid to love your Neigh-'bour as your ſelf. Away then with your weakning 'griefs and troubles, *leſt they prove a degree of ſelf-'murder*. If you care for your ſelf, the comfort of 'your Mother and Friends, and the honour of the 'unſpeakable riches of Gods grace, at leaſt own it 'to be your duty to oppoſe ſinful fear, and to re-'joice in God, and ſerve him with delight and cheer-'ful praiſes, and do your beſt againſt all that is againſt 'this duty. And ſuffer not your ſore to feſter by 'your ſilence; but open your caſe to ſome one that 'is able to help you impartially to try it by the 'word of God, and to pray with you that God 'will mercifully diſcover your infirmities, and the 'remedy. It were but wiſdom to conceal your caſe 'from others, if you can well be cured without their 'help.

§. 7. Some ſtrivings againſt her fears and ſorrows I find next in this Paper following, dated by her *April* 3.

'The ſadder my preſent condition is, the greater is 'the mercy that I am yet alive: why then ſhould I not 'give God thanks for that, and beg the reſt which 'yet I want? And though my life ſeem but a burden 'to me ſometimes, it is my great miſtake: for the 'greateſt afflictions are nothing to hell-torments: 'Were they as great as ever any had, while I am a-

'live on this ſide Eternity, there is hope. The time 'of grace is yet continued; if I be found in mer-'cies way, I know not but God may yet be graci-'ous, and give in my ſoul as he hath done my life 'at his peoples prayers. For I cannot but look on 'my life as an anſwer of their prayers. And ſure 'they deſired my life only that I might live to God. 'I deſired it my ſelf on no other terms. It was my 'earneſt requeſt that I might not live, if not to him. 'Why then ſhould I be perſuaded by Satan to think 'that God will not give me grace as well as life? 'May I not rather be encouraged with patience to 'wait for further mercy? It is a mercy that I am in 'any meaſure ſenſible of my danger, and have any 'deſire to be holy. I will therefore ſtir up my ſoul 'to thankfulneſs, and be humbled that I can be no 'more thankful. I will acknowledg the mercy I 'have received, and the probability of future mer-'cy: and this by Gods aſſiſtance the Devil ſhall not 'hinder me from doing.

§. 8. I will add one of her Papers, containing her reſolutions after her recovery, in ſome few particulars.

'*Decemb.* 30. was my worſt day: I did not then 'think to be alive this day; I ought not to forget 'it. On *Jan.* 1. *New-years-day*, I firſt bled at the noſe 'largely, and after mended. The fourth day was 'kept in humiliation for me. *April* 10. was a day of 'Thankſgiving.

'When I thought I ſhould dye, I was more than 'ordinarily ſenſible of my unprofitable life; and had 'ſuch convictions as uſually people in my condition

'have; and I then made many reſolutions as in ſuch 'caſes others do. I remembred that I had heard much 'of the promiſes that many made in ſickneſs, which 'they never performed; and I thought it was groſs 'hypocriſie to ſpeak now of that which I was paſt 'performing (as I thought); but that I were bet-'ter write down my purpoſes, and diſcover them if 'God recovered me, that they might be as ſtrong an 'engagement on me, as if I had ſpoken them to 'men.

'I. I reſolved that I would endeavour to get and 'keep a ſenſe of that great mercy of Gods reſtoring 'me from the peril of threatned death, in anſwer of 'prayers; which was the greater, in that God threat-'ned to take me hence when I was but in the birth, 'and had ſcarce well begun to live. This mercy I 'promiſed to be thankful for, and to acknowledg o-'ther mercies as God ſhould make me able.

'II. I reſolved that I would endeavour to be in a 'fixed ſtate and way of duty; and in order to this, 'I would take advice of one who is (I conceive) 'moſt fit to adviſe me. And I reſolve by Gods aſ-'ſiſtance, that I will not conſult with fleſh and blood, 'nor ſtudy my carnal intereſt, but reſolvedly ſet on 'the way of my duty, and freely diſcourſe my 'thoughts, ſo far as is requiſite to my juſt advice. 'And that I will ſpeak my reaſons and heart-riſings 'againſt any thing that is propounded to me, which 'I judg unmeet. And I reſolved when I ſaw my du-'ty, cheerfully to do it, and keep a ſenſe of the ſweet-'neſs and obligations of Gods love and mercy.

III. I reſolved to pray and labour for a true ſenſe 'of the ſins of this Nation in general; and in parti-cu-

'ticular of the ſins of my Relations, and of my 'own. And that till it pleaſe God to give me cauſe 'of rejoycing on the behalf of my Relations, and 'of my own ſouls recovery and ſpiritual welfare, I 'will continue with humiliation to ſupplicate the 'Lord. And though I would not ſhut out a greater 'duty by a leſſer, yet I will avoid all manner of 'Feaſtings as much as I well can, and all noxious ſen-'ſual delights; and when I muſt be preſent, I will 'uſe ſome mortifying reſtraint. And this I would do 'in my habit, and all other things, but that I would 'lay no ſnare on my ſelf, by renouncing what occa-'ſions may oblige me to; but by all means I would 'ſtrive to keep upon my heart a ſenſe of my friends 'danger and my own.

IV. I reſolve, if Providence concur, to go to *Lon-'don* as ſoon as I can after the day of Thankſgiv-'ing, for the reaſons mentioned in another place.

§. 9. What theſe reaſons were, I find not. This following fragment of hers, hints ſomething of it.

'I begin already to be ſenſible of my miſuſing the 'helps which God had given me; I know now how 'I ſhould love Ordinances and means of grace, and to 'what end; not to break my heart when Providence 'removeth them from me, or me from them; but I 'ſhould love them for God, and uſe them for him, 'and expect my greateſt comfort from him, and not 'from men and means themſelves: This is no more 'than what I thought I had known long ago, but I 'never knew it indeed till now. And now I do but 'begin to know it. When I felt my heart ready to

ſink

'ſink under a burden of ſorrow, God was pleaſed 'to ask me *what I ailed*? Was my condition worſe 'than ever? Had I leſs hopes of his love than here-'tofore? if not, why do I mourn more than when 'I lay under that curſe? What is it that I have cho-'ſen for my hope and happineſs? is that loſt and 'gone? Am I left in ſuch a place or caſe as God can-'not be found in if I truly ſeek him? or that God 'cannot ſweeten with his preſence? if not, why do 'I not contentedly thank God for what I have alrea-'dy had? I cannot ſay it's better that I had never 'had it, than now to leave it: no, I muſt be willing 'to ſubmit to God, and be humbled in the ſenſe of 'my abuſe of mercy, ſo far as it may quicken me to 'diligence for the time to come. And if ever God 'more truſt me with ſuch treaſure as once I had, I 'will ſtrive to ſhew that I better know the worth 'of it than I did before. My thoughts often tell me, 'that if I were but in a condition in which I had op-'portunity to ſerve God with more coſt to the fleſh 'than I here do, it would either ſhew my hypocri-'ſie, or give me more aſſuring evidence that I am in-'deed ſincere.

§. 10. And it is a uſeful note that I find added to this by her.

'If my trouble be for my ſin, 1. My care will be 'more for the removing of my ſin, than of the af-'fliction.

2. And if God ſhould take away the affliction, it 'would not content me, unleſs ſin be taken away, 'and my heart amended.

3. If

'3. If it be ſin that I am troubled for, it will be my 'great care not to ſin in my trouble.

'4. And if it be my ſin that troubleth me, I have 'the more cauſe to ſubmit to Gods hand, and ſilent-'ly bear the puniſhment of my iniquity; it ſhameth 'murmuring, when we truly look on ſin the cauſe, 'though it bring the wholſome ſorrow of repent-'ance.

'5. And if I mourn for fear leſt God be depart-'ing, I ſhould ſeek him, and cleave the cloſer to 'him, and not depart from God, and then he will 'not depart from me.

§. 11. I will conclude this Chapter with a Countrey Poem of her honeſt Kinſman Mr. *Eleazer Careſwell*, of *Sheffnall* in *Shropſhire*, whom I never knew to Poetrize but now that tender love and paſſion taught him; it ſignifieth theſe, though it want the flowry part. Her danger of death ſo near to her converſion, was very grievous to him.

'*MARGARET CHARLTON:*

'Anagram,

'*Arm to later change.*

'The prudent ſoul refin'd from earth, doth ever
'Arm to her later change, and fears it never.
'Thoſe glittering Monarchs who ſeem to command
'This Ball, ſhall be by deaths impartial hand
'Put out, and doom'd to an eternal ſtate,
'(No mortal ſinner can decline this fate).

Death

'Death conquers Scepter-ſwaying Kings; but I
'Shall conquer Death, being now arm'd to dye.
'Arm Soul for this one change, and wed thy heart
'To Chriſt, and then no death ſhall ever part
'Your joined ſouls; and thou, becauſe that He
'Hath Life, of Life ſhalt ſtill poſſeſſed be;
'Death will but this ſnarl'd knot of Life untie,
'To unite Souls in a more bleſſed tie,
'When Faith, renewing grace, repenting tears,
'Hath cleard the ſoul from filth, and ſhe appears
'Unſpotted, holy, pure, inveſted in (ſin
'Chriſts milk-white ſnowie Robes, quite freed from
'Wholly deliver'd from this fleſhly thrall,
'And Hells black Monarch, and adorn'd with all
'Gods perfect grace: Triumphantly theſe ſing,
'Death and Hell conquer'd are by Chriſt our King.
'Faith, Hope, and Love, ſuch Souls now fortifie,
'And armed thus, why ſhould we fear to dye?
'Tho' Death divorce thoſe long acquainted friends,
'And lodg earth in the earth; the ſoul aſcends
'To thoſe high glorious Regions, where ſhe
'With Chriſt and bleſſed ſouls ſhall ever be.
'Soul-troubling ſin ſhall then moleſt no more,
'Which clog'd, which wounded her ſo long before.
'Poor ſouls go fetter'd here with fleſh and ſin,
'Death doth her great deliverance begin.
'Thy ſoul renew'd by grace, ſhall quickly ſee
'How bleſt a change that day will bring to thee
'Death ſhall thoſe weeping eyes dry up and cloſe,
'And pained weary fleſh to reſt repoſe.
'The grave will be a ſafe and quiet bed,
'To that frail body when the ſoul is fled.

This

'This aking head ſhall there be laid to reſt,
'Whilſt thy glad ſoul of glory is poſſeſt.
'As baniſht griefs end in that quiet ſleep.
'Thy duſt is holy, it thy Lord will keep
'Till the laſt trumpet ſound; and he ſhall raiſe
'The juſt and unjuſt at the laſt of days.
'Then the refined body ſhall again
'Its late diſlodged ſoul re-entertain;
'And re-united chant well-tuned lays
'Unto the Lamb, whoſe ſoul-enamouring rays
'Shall raviſh Saints with bleſſed perfect joy,
'Freed from whatever would their reſt annoy.
'Where they with flaming love and pleaſure ſing
'Holy melodious praiſe to God their King.
'Riſe then my ſoul; thy thoughts from earth eſtrange;
'The firſt is wrought, *Arm* to thy *later change.*

Thus the good mans affections workt to prepare his dear Kinſwoman for death; but he dyed (and moſt of his) before her.

CHAP. IV.

Some parcels of Counſel for her deliverance from this diſtreſſed Caſe, which I find reſerved by her for her uſe.

§. 1. WHILE in her languiſhing, and after it, ſhe was ſtill caſt down, condemned her ſelf as a graceleſs wretch, and her good Mother and Friends afraid that her grief would encreaſe her

ſickneſs, as it did their ſadneſs; and yet ſhe obſtinately concealed it from all, ſave a few ſad complaints to one perſon, who wrote thereof ſome fragments which ſhe extracted for her uſe; I ſhall here recite them for others that have the ſame fears.

§. 2. The miſcarriage of a Relation troubling her, this was ſet down.

'When God hath done ſo much for you, will 'you leave it in the power of an unconſtant crea'ture to trouble you, and rob you of your peace? 'Is the joy in the Holy Ghoſt ſo ſubject to the ma'lice of your enemies, *or the weakneſs of your friends?* 'Delight your ſelf in an Allſufficient conſtant God, 'and he will be to you a ſufficient conſtant delight, 'and will give you the deſires of your heart. I ſee 'you are yet imperfect in ſelf-denial, while you are 'too ſenſible of unkindneſſes and croſſes from your 'friends, and bear them with too much paſſion and 'weakneſs; know you not yet what the creature is, 'and how little to be expected from it? Do you not 'ſtill reckon to meet with ſuch infirmities in the 'beſt, as will be injurious to others, as they are 'troubleſome to themſelves? It's God that we moſt 'wrong, and yet he beareth with us; and ſo muſt 'we with one another. Had you expected that crea'tures ſhould deal as creatures, and ſinners as ſin'ners, how little of this kind of trouble had you 'felt? Eſpecially take heed of too much regard to 'matters of meer reputation, and the thoughts of 'men; elſe you are like a leaf in the wind that will 'have no reſt. Look on man as nothing, and be content

'tent to approve your ſelf to God; and then ſo 'much honour as is good for you, will follow as the 'ſhadow. If every frailty and unkindneſs of the 'beſt friends muſt be your trouble, it is to be impa-'tient with the unavoidable pravity of mankind; 'and you may as well grieve that they were born in 'ſin, and made your acquaintance. And it ſhould be 'uſed as a mercy to keep you from inordinate affe-'ctions to friends. It's a mercy to be driven from 'creature-reſt, though it be by enemies. Keep a fix-'ed apprehenſion of the inconſiderableneſs of all 'theſe little things that croſs you, and turn your eye 'to God, to Chriſt, to Heaven, the things of un-'ſpeakable weight, and you will have no room for 'theſe childiſh troubles.

'Yet turn not the diſcovery of this your weak-'neſs, into dejection, but amendment. I perceive 'you are apter to hold to the ſenſe of your own 'diſtempers, than to think what counſel is given 'you againſt them.

§. 3. On another occaſion ſhe recorded theſe words.

'How hard is it to keep our hearts in going too 'far even in honeſt affections toward the creature, 'while we are ſo backward to love God, who ſhould 'have all the heart, and ſoul, and might? Too ſtrong 'love to any, though it be good in the kind, may be 'ſinful and hurtful in the degree. 1. It will turn too 'many of your thoughts from God, and they will 'be too oft running after the beloved creature. '2. And by this exerciſe of thoughts and affections

'on the creature, it may divert and cool your love 'to God, which will not be kept up, unleſs our 'thoughts be kept more to him; yea, though it be 'for his ſake that you love them. 3. It will en- 'creaſe your ſufferings, by intereſſing you in all the 'dangers and troubles of thoſe whom you over- 'love.

§. 4. When ſhe ſeemed to her ſelf near death.

'You now ſee what the world and all its plea- 'ſures are, and how it would have uſed you, if you 'had had no better a portion, and God had not 'taught you a happier choice. Providence now tells 'you that they are vanity, and if over-valued, 'worſe; but if you learn to ſee their nothingneſs, 'you will be above the trouble of loſing them, as 'well as the ſnares of too delightful enjoying them. 'Pardon all injuries to men, and turn your thoughts 'from them, and keep your heart as near as poſſible 'to the heart of Chriſt, and live as in his arms, who 'is uſually ſweeteſt when the creature moſt faileth 'us, if we do but turn our hearts from it to him.

§. 5. Another time.

'Can you find that you are reſolvedly devoted 'to Chriſt, and yet doubt whether Chriſt be reſol- 'vedly and ſurely yours? Are you willinger or 'faithfuller than he?

Hence ſhe gathered her ſelf as followeth.

'When I read the evidence of my ſelf-reſignation 'to Chriſt, I ſhould as it were ſee Chriſt ſtanding over

'over me with the tendereſt care, and hear him ſay, '*I accept thee as my own.* For I muſt believe his accep-'tance, as I perform my reſignation. O what is he 'providing for me? What entertainment with him 'ſhall I ſhortly find? Not ſuch as he found with 'man, when he came to ſeek us; it is not a Manger, 'a Crown of thorns, a Croſs, that he is preparing for 'me: when I have had my part of theſe in follow-'ing him, I ſhall have my place in the glorious *Je-'ruſalem.*

§. 6. This fragment ſhe wrote next.

'For the ſake of your own ſoul, and life, and 'friends, and for the honour of that tender mercy 'and free grace which you are bound to magnifie, 'Let not Satan get advantage againſt your peace and 'thankfulneſs to God, and the acknowledgment of 'his obliging love. Let him not on pretence of hu-'miliation, turn your eyes on a weak diſtempered 'heart, from the unſpeakable mercy which ſhould 'fill your heart with love and joy, notwithſtanding 'all your lamented infirmities. You perceive not 'that it is Satan that would keep you ſtill under 'mournful ſadneſs, under the pretence of repentance 'and godly ſorrow. You are not acquainted with 'his wiles. You have cauſe of ſorrow, but much 'more of joy. And your rejoycing in Gods love 'would pleaſe him better than all your ſad com-'plaints and troubles, though he deſpiſe not a con-'trite ſpirit. *I charge it on your conſcience,* that when 'you are in prayer, you confeſs and lament your di-'ſtruſtful, ſuſpicious, unthankful, uncomfortable thoughts

'thoughts of God and Jeſus Chriſt, more than all
'your want of ſorrow for him. And you trouble
'your ſelf for ſuch kind of ſins, *the honeſty of whoſe*
'*occaſion may give you more comfort than the fault doth*
'*ſorrow.* I know we have not our comfort at com-
'mand. But ſee that your endeavour and ſtriving
'be more for a comfortable than for a ſorrowful
'frame of ſpirit.

'Two things I muſt blame you for, 1. That you
'take the imperfections of your duties and obedi-
'ence, to be greater reaſons for diſcomfort, than the
'performance and ſincerity are reaſons for comfort:
'as if you thought any thing were perfect here, or
'that it were better do nothing than do it imper-
'fectly: or as if you would have no comfort till
'you can perform ſuch duty and obedience as hath
'no need of pardon and a Saviour; and ſo no man
'living might have any comfort in any thing that he
'doth.

'2. That when unreaſonable fears and troubles
'are upon you, and troubling thoughts are ſtill up-
'on your mind, you ſay that *you cannot help it, nor*
'*turn your thoughts away to any thing elſe.* I know
'you have not an abſolute power over your
'thoughts, but ſome you have: why elſe hath God
'made a Law for our thoughts, and laid ſo much
'duty on them, and forbidden their ſin ſo much?
'Much may be done, if you will be reſolute.

'Think whether Chriſt came from the Father to
'bring tidings of ſadneſs and deſpair, or of great
'joy: and whether Angels preached not *Glory to*
'*God in the higheſt; on earth peace, and to men good*
'*will*? And whether *Faith*, *Hope*, and *Love*, which
are

'are the things which Chriſt will work on ſouls, be 'not more powerful to deſtroy your ſins, than de-'ſpair or diſcouragement of mind?

'And becauſe you complain ſo much of ſin, I ask 'you, why doth not your conſcience more accuſe 'you of the ſin of unthankful denying or extenuating the mercies of God, and no more magnifying them. And for overlooking ſo much the meritorious righteouſneſs of Chriſt, while you complain for want of more of your own, I would not 'deceive you, by telling you that you need none in 'your ſelf; and that all your righteouſneſs is out 'of you in Chriſt: I know that your righteouſneſs 'muſt exceed that of the Phariſees, and the unrighteous ſhall not inherit the Kingdom of God, and 'that he that doth righteouſneſs is righteous: But 'at what Bar or Tribunal? Only at that of Grace, 'which *ſuppoſeth the Reconciling Pardoning Righteouſneſs of Chriſt:* it is not at the bar of *Rigorous Juſtice*, according to the Law, which requireth *Innocence* to Juſtification; there *Chriſt only* is your *Righteouſneſs*; and you have none, and muſt dream 'of none but that which floweth from his, and ſtands 'in ſubordination to it, and is your title to it, and 'improvement of it, *even your thankful accepting a free-given Saviour, Head and Lord, and Pardon and the Spirit to ſanctifie you more, and fit you for communion with God and for glory; eſteem moſt, chuſe firſt, and ſeek moſt the love of God the Father, the Grace of Chriſt, and the Communion of the H. Ghoſt*, 'and this ſubordinate righteouſneſs will certainly 'prove the meritorious perfect righteouſneſs of 'Chriſt to be for you, inſtead of a perfect righte-

'ouſneſs

'onſneſs of your own. There is no defect in his Sa-
'crifice or Merits; if you wanted a title to Chriſt,
'you were unjuſtified; but none wants that, who
'conſenteth to his Covenant, as before: and that
'conſent you cannot deny. Will you live like a for-
'ſaken Orphan expoſed in a Wilderneſs, while Gods
'tender love is ſaving you, and Chriſt is glory
'ing in you as the fruit of his blood, and the Angels
'of God are ſerving you, and rejoycing at your con-
'verſion? I entreat you think whether it be not the
'great work that God hath called you to, to honour
'his grace, and propagate to all about you, as you
'are able, a joyful, thankful, hoping and praiſing
'frame of ſoul; and to ſtir up all to the delightful
'praiſe of God? As Miniſters muſt do it by preach-
'ing, all muſt do it by conference and example. And
'is your dejected ſadneſs the performance of this?

§. 6. When ſhe deſired to be prayed for, ſhe wrote down this Anſwer which I find now in her Papers.

'It's well if you know what prayer to put up, or
'what to deſire; I'le pray for you according to the
'beſt of my judgment; and I'le tell you for what, that
'you may know what to pray for for your ſelf:
'First, I'le pray that your thoughts may be turned
'to the magnifying of Gods love; and you may
'remember that he is as *good* as he is *great*; and that
'you may be more ſenſible of his mercy, than of
'your own unworthineſs. 2. I'le pray that you may
'have ſo lively an apprehenſion of your everlaſting
'felicity, as may make you long to be with Chriſt.

3. That

'3. That you may have more ſelf-denial, and that 'humility which makes you little in your own eyes. '4. That you may be much leſs tender, and liable 'to commotion, and diſquiet of mind, and leſs ſenſi-'ble of unkindneſſes, and of bodily dangers, yea, 'and of ſin it ſelf, while the ſenſe of it hinders the 'ſenſe of mercy. A meek, and a quiet, and pati-'ent ſpirit is of great price in the ſight of God. I 'will pray that you may be delivered from too 'much inward paſſion, of fear, grief, or diſcon-'tent. 5. I will pray, that no creature may ſeem grea-'ter, better, or more regardable, or neceſſary to 'you than it is; and that you would look on all as 'walking ſhadows, vanity and liars (that is, *untru-'ſty*), further than you can ſee God in them, or 'they lead you up to him; that they may never be 'over-loved, over-feared, over-truſted, or their 'thoughts too much regarded. 6. Above all, I'le 'pray that you may be leſs *ſelf-willed*, and not to 'be too paſſionately or unmovably ſet upon the ful-'filling of all your will; but may have a will that 'is compliant with the Will of God, and can change 'as he would have it; and will follow him, and not 'run before him; and can endure to be croſt, and 'denyed by God and man, without diſcompoſed-'neſs, and impatient trouble of mind. 7. I ſhall 'pray, that ſeeming wiſdom may not entangle you, 'either in the concealment of any thing which 'greatly needeth your friends advice, or in the hi-'ding of your talents by unprofitale ſilence, as to all 'good diſcourſe, upon the emnity which you have 'to hypocriſie; and that you will not live in ſins 'of omiſſion, for fear of ſeeming better than you

'are. By this you may know wherein I think you 'faulty.

§. 7. The next I find, is this advice againſt her reſolution to go to *London*.

'It's not lawful to ſpeak an idle word, and eſpe-'cially deliberately; much leſs to go an idle jour-'ney. What if you fall ſick by the way, or ſome 'weakneſs take you there, will not conſcience ask 'you, who called you hither? Your weakneſs of 'ſpirit, that cannot endure this or that, at home, 'with your deareſt friends, is ſo far below the quiet 'compoſed fortitude which you ſhould have, that 'you ought not to give way to it. If you are at 'the command of your impatience, how are you o-'bedient to the command of God? It's a greater 'work to bring your mind and will to the will of 'God, than to change place, or apparel, or run away 'as *Jonah* in diſcontent. O for a mind and will that 'needed no more to quiet it, than to know what is 'the will of God, and our duty; and in every e-'ſtate therewith to be content. When you know 'your duty, do it reſolutely and cheerfully, and 'ſcorn to run away, and turn your back, that you 'may do it without cenſure where you are un-'known. Uſe well the means God here vouchſafes 'you, and do your duty with a quiet mind, and *fol-'low God* in your removes.

§. 8. Much more of ſuch counſels ſhe tranſcribed, but I forbear reciting more. She ends thoſe Papers with theſe words:

'The

'The beſt creature-affections have a mixture of 'creature-imperfections, and therefore need ſome 'gall to wean us from the faulty part: God muſt 'be known to be God, our reſt, and there-'fore the beſt creature to be but a creature! O mi-'ſerable world! (how long muſt I continue *in* it?) 'And why is this wretched heart ſo loth to leave 'it), where we can have no fire without ſmoak, and 'our deareſt friends muſt be our greateſt grief; and 'when we begin in hope, and love, and joy, be-'fore we are aware, we fall into an anſwerable mea-'ſure of diſtreſs. Learn by experience, when any 'condition is inordinately or exceſſively ſweet to 'thee, to ſay, *From hence muſt be my ſorrow.* (O how 'true)!

CHAP. V.

Her temper, occaſioning theſe troubles of mind.

§. 1. THE ſoul while in the body, works much according to the bodies diſpoſition. 1. She was of an extraordinary ſharp and piercing Wit. 2. She had a natural reſervedneſs, and ſecrecy, increaſed by thinking it neceſſary prudence not to be open; by which means ſhe was oft miſ-underſtood by her neareſt friends, and conſequently often croſt and diſappointed by thoſe that would have pleaſed her. And as ſhe could underſtand men much by their looks and hints, ſo ſhe expected all ſhould know her mind without her expreſſing it, which

bred her fruſtrations and diſcontents. 3. And ſhe had a natural tenderneſs, and troubledneſs of mind, upon the croſſing of her juſt deſires: too quick, and ungovernable a ſenſe of diſpleaſing words or deeds. 4. She had a diſeaſed unreſiſtible fearfulneſs; her quick, and too ſenſible nature was over-timerous: and to increaſe it, ſhe ſaid ſhe was four times, before I knew her, in danger of death (of which, one was by the Small-Pox): And more to increaſe it, her Mothers houſe (*Apply-Caſtle*, near *Wellington*), being a Gariſon, it was ſtormed while ſhe was in it, and part of the houſing about it burnt, and men lay killed before her face, and all of them threatened, and ſtript of their cloathing, ſo that they were fain to borrow cloaths. 5. And the great work upon her ſoul, in her coverſion, moved all her paſſions. 6. And then her dangerous ſickneſs, and the ſentence of death to ſo young a Convert, muſt needs be a very awaking thing; and coming on her before ſhe had any aſſurance of her juſtification, did increaſe her fear. 7. And in this caſe ſhe lived in the Church-Yard ſide, where ſhe ſaw all the Burials of the dead, and kept a deaths head (a skull) in her Cloſet ſtill before her. And other ſuch mortifying ſpectacles increaſed her ſad diſpoſition.

§. 2. And the exceſſive love which ſhe had to her Mother, did much increaſe her grief when ſhe expected death.

§. 3. Though ſhe called it melancholly, that by all this ſhe was caſt into, yet it rather ſeemed a partly natural, and partly an adventitious diſeaſed fearfulneſs,

fulneſs in a tender over-paſſionate nature, that had no power to quiet her own fears, without any other cloud on her underſtanding.

§. 4. And all was much encreaſed by her wiſdom, ſo ſtifling all the appearances of it, that it all inwardly wrought, and had no eaſe by vent.

§. 5. And having keen ſpirits, and thin ſharp blood, ſhe had a ſtrong *Hemicrania* or Head-ake once a month, and oft once a fortnight, or more, from the age of fifteen or ſixteen years. All theſe together much tended to hinder her from a quiet and comfortable temper.

§. 6. And in a word, all the operations of her ſoul were very intenſe and ſtrong; ſtrong wit, and ſtrong love, and ſtrong diſpleaſure. And when God ſhewed her what *Holineſs* was, ſhe thought ſhe muſt preſently have it in ſo great a degree as the ripeſt Saints do here attain; and that becauſe ſhe had not as much heavenly life, and ſenſe, and delight in God as ſhe knew ſhe ſhould have and deſired, ſhe concluded of it that ſhe had none that was ſincere.

§. 7. One of the firſt things by which her change was diſcovered to her Mother and Friends, was her fervent ſecret prayers: for living in a great houſe, of which the middle part was ruined in the Wars, ſhe choſe a Cloſet in the further end, where ſhe thought none heard her: But ſome that over-heard her, ſaid, they never heard ſo fervent prayers from any perſon.

§. 8.

§. 8. Yet ſhe deſired me to draw up a form ſuited to her own condition; which I did, and find it now reſerved among her Papers; but I cannot tell whether ſhe ever uſed it, having affections and freedom of expreſſion without it. I had thought to have annexed it for the uſe of afflicted Penitents: But it will be but a digreſſion in this Narrative.

CHAP. VI.

Of our Marriage, and our Habitations.

§. 1. THE unſuitableneſs of our age, and my former known purpoſes againſt Marriage, and againſt the conveniency of Miniſters Marriage, who have no ſort of neceſſity, made our marriage the matter of much publick talk and wonder: And the true opening of her caſe and mine, and the many ſtrange occurrences which brought it to paſs, would take away the wonder of her friends and mine that knew us; and the notice of it would much conduce to the underſtanding of ſome other paſſages of our lives: Yet wiſe Friends, by whom I am adviſed, think it better to omit ſuch perſonal particularities, at leaſt at this time. Both in her caſe and mine, there was much extraordinary, which it doth not much concern the world to be acquainted with. From the firſt thoughts of it, many changes and ſtoppages intervened, and long delays, till I was ſilenced and ejected with many hundreds

dreds more; and ſo being ſeparated from my old Paſtoral Charge, which was enough to take up all my time and labour, ſome of my diſſwading Reaſons were then over. And at laſt, on *Septemb.* 10. 1662. we were married in *Bennet-Fink* Church by Mr. *Samuel Clerk* (yet living), having been before Contracted by Mr. *Simeon Aſh*, both in the preſence of Mr. *Henry Aſhurſt* and Mrs. *Aſh*.

§. 2. She conſented to theſe Conditions of our Marriage: 1. That I would have nothing that before our Marriage was hers; that I (who wanted no outward ſupplies) might not ſeem to marry her for covetouſneſs. 2. That ſhe would ſo alter her affairs, that I might be intangled in no Law-ſuits. 3. That ſhe would expect none of my time which my Miniſterial work ſhould require.

§. 3. When we were married, her ſadneſs and melancholy vaniſhed; counſel did ſomething to it, and contentment ſomething; and being taken up with our houſhold affairs, did ſomewhat. And we lived in inviolated love, and mutual complacency, ſenſible of the benefit of mutual help. Theſe near nineteen years I know not that ever we had any breach in point of love, or point of intereſt, ſave only that ſhe ſomewhat grudged that I had perſuaded her for my quietneſs to ſurrender ſo much of her Eſtate, to a diſabling her from helping others ſo much as ſhe earneſtly deſired.

§. 4. But that even this was not from a covetous mind, is evident by theſe inſtances. 1. Though her Portion

Portion (which was 2000 l. beſides that given up aforeſaid) was (by ill debtors) 200 l. loſt in her Mothers time, and 200 l. after, before her Marriage; and all ſhe had reduced to almoſt 1650 l. yet ſhe never grudged at any thing that the poverty of Debtors deprived her of.

2. She had before been acquainted with the Lord Chancellor's offering me a Biſhoprick; and though it might have taken off the cenſure of thoſe Relations that thought ſhe debaſed her ſelf in marrying me, and alſo might have ſeemed deſirable to her for the Wealth as well as the Honour; ſhe was ſo far from deſiring my accepting it, that I am perſuaded had I done it, it would have alienated her much from me in point of eſteem and love. Not that ſhe had any opinion againſt Epiſcopacy then (that ever I could perceive) but that ſhe abhorred a worldly mercenary mind in a Miniſter of Chriſt, and was a ſharp Cenſurer of all that for gain, or honour, or worldly ends, would ſtretch their conſciences to any thing that they thought God forbad. And I am aſſured (though towards her end ſhe wiſht ſhe had been abler to relieve the needy, and do more good; yet) ſhe lived a far more contented life in our mean condition, even when ſhe ſtoopt to receive from others that had been ſtrangers to her, than ſhe would have done had I been a Biſhop, and ſhe had had many thouſand pounds more at her diſpoſe; yea I am perſuaded ſhe would not eaſily have endured it.

3. Another tryal of her as to Wealth and Honour, was when I, and all ſuch others, were caſt out of all poſſeſſion, and hope of all Eccleſiaſtical maintenance; ſhe was not ignorant of the ſcorn and the jea-

jealouſies, and wrath and proſecutions that I was like to be expoſed to; yea, ſhe had heard and ſeen it already begun by Biſhop *Morley*'s forbidding me to preach before, and preaching himſelf, and his Dean, and many others, fiercely againſt me in *Kederminſter* Pulpit; ſhe had quickly heard them that were caſt out and ſilenced, deeply accuſed as if they had deſerved it. To chuſe a participation of ſuch a life that had no encouragement from any worldly Wealth or Honour, yea, that was expoſed to ſuch certain ſuffering which had no end in proſpect on this ſide death, did ſhew that ſhe was far from covetouſneſs. Much more evidence of this I ſhall ſhew you as it falls in its place.

§. 5. Among other troubles that her Marriage expoſed her to, one was our oft neceſſitated removals; which to thoſe that muſt take Houſes, and bind themſelves to Landlords, and fit and furniſh them, is more than for ſingle perſons that have no ſuch clogs or cares. Firſt, We took a Houſe in *Mooreſields*, after at *Acton*; next that, another at *Acton*; and after that, another there; and after that, we were put to remove to one of the former again; and after that, to divers others in another place and County, as followeth; and the women have moſt of that ſort of trouble. But ſhe eaſily bare it all.

And I know not that ever ſhe came to any place where ſhe did not extraordinarily win the love of the inhabitants (unleſs in any ſtreet where ſhe ſtaid ſo ſhort a time, as not to be known to them): Had ſhe had but the riches of the world to have done the good that ſhe had a heart to do, how much

would ſhe have been loved, who in her mean
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led the Room, and went with me alſo into the
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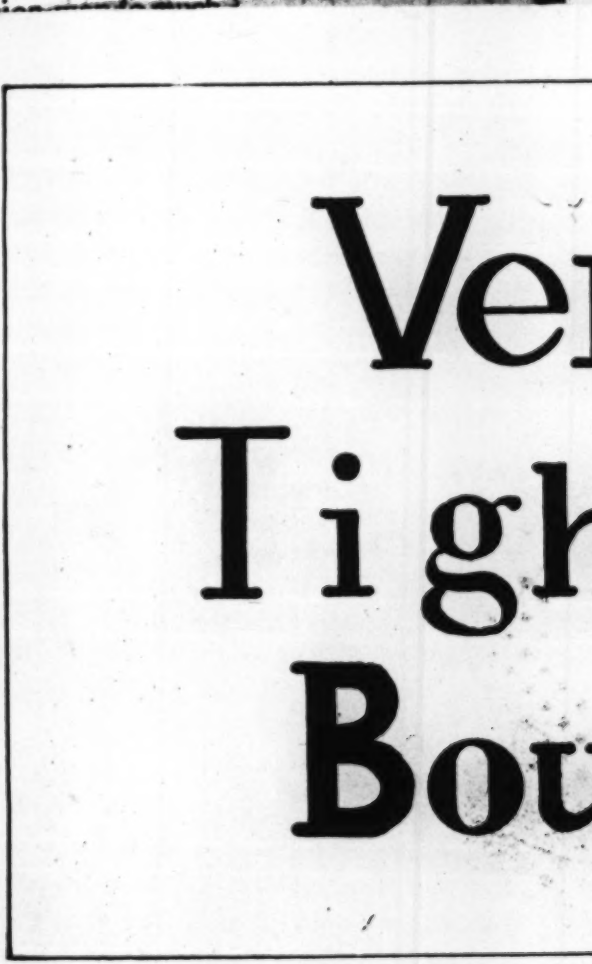

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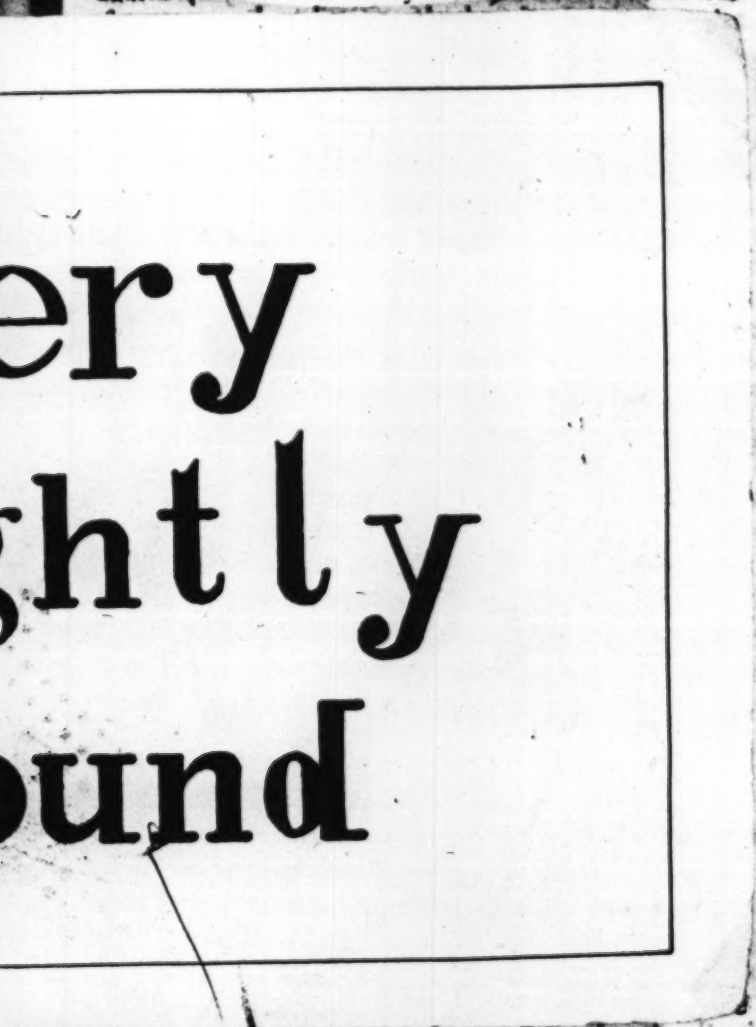
Church (which was at my door): And when I was



have no house but part of a poor Farmers, where the Chimneys so extreamly smoak't, as great-

would ſhe have been loved, who in her mean and low condition won ſo much?

And her carriage won more love than her liberality; ſhe could not endure to hear one give another any ſowr, rough, or haſty word; her ſpeech and countenance was always kind and civil, whether ſhe had any thing to give or not.

And all her kindneſs tended to ſome better end, than barely to relieve peoples bodily wants; even to oblige them to ſome duty that tended to the good of their ſouls, or to deliver them from ſome ſtraits which fill'd them with hurtful care, and became a matter of great temptation to them. If ſhe could hire the poor to hear Gods word, from Conformiſt or Nonconformiſt, or to read good ſerious practical Books, whether written by Conformiſts or Nonconformiſts, it anſwered her end and deſire: and many an hundred books hath ſhe given to thoſe ends. But of theſe things more hereafter. This is here but to anſwer the foreſaid objection, and to lead on to the following particular paſſages of her life.

§. 6. While I was at *Acton*, her carriage and charity ſo won the people there, that all that I ever heard of, greatly eſteemed and loved her. And ſhe being earneſtly deſirous of doing good, prepared her houſe for the reception of thoſe that would come in, to be inſtructed by me, between the morning and evening publick Aſſemblies, and after: And the people that had never been uſed to ſuch things, accounted worldly ignorant perſons, gave us great hopes of their edification, and reformation, and filled the Room, and went with me alſo into the Church

Church (which was at my door): And when I was after removed, the people hearing that I again wanted a houſe (being ten miles off), they unanimouſly ſubſcribed a requeſt to me, to return to my old houſe with them, and offered to pay my houſe-rent; which I took kindly: and it was much her winning converſation which thus won their love.

§. 7. When I was carried thence to the common Goal, for teaching them, as aforeſaid, I never perceived her troubled at it: ſhe cheerfully went with me into Priſon; *ſhe brought her beſt bed thither*, and did much to remove the removable inconveniencies of the Priſon. I think ſhe had ſcarce ever a pleaſanter time in her life than while ſhe was with me there. And whereas people upon ſuch occaſions were not unapt to be liberal, it was againſt her mind to receive more than neceſſity required. Only three perſons gave me juſt as much as paid Lawyers and priſon-charges, and when one offered me more, ſhe would not receive it: But all was far ſhort of the great charges of our removal to another habitation.

§. 8. The Parliament making a new ſharper Law againſt us, I was forced to remove into another County; thither ſhe went with me, and removed her Goods that were movable, from *Acton* to *Totteridge*, being engaged for the Rent of the houſe we left: At *Totteridge*, the firſt year, few poor people are put to the hardneſs that ſhe was put to; we could have no houſe but part of a poor Farmers, where the Chimneys ſo extreamly ſmoak't, as great-

ly annoyed her health; for it was a very hard Winter, and the Coal-ſmoak ſo filled the Room that we all day ſate in, that it was as a cloud, and we were even ſuffocated with the ſtink. And ſhe had ever a great ſtraitneſs of the Lungs, that could not bear ſmoak or cloſeneſs. This was the greateſt bodily ſuffering that her outward condition put her to; which was increaſed by my continual pain there. But her charity to her poor Landlady, ſet her Son Apprentice, who now liveth well.

§. 9. Thence we removed to a houſe; which we took to our ſelves, which required ſo great alterations and amendment, as took her up much time and labour: and, to her great comfort, ſhe got Mr. *Corbet* and his Wife to dwell with us. And in all theſe changes and troubles ſhe lived in great peace.

§. 10. When the Kings Declarations and Licenſes gave Nonconformiſts leave to build Meeting-places, and Preach, ſhe was againſt my going to *London*, till others were there ſetled, leſt I ſhould anticipate them, and gather any Auditors, who would elſe go to others, eſpecially their old ejected Paſtors; but when others were ſetled, ſhe was earneſt with me to go, for the exerciſe of my Miniſtry.

§. 11. Upon our remove to *London*, out of tender regard to my health, which ſhe thought the ſituation might contribute much unto, ſhe choſe, and took for us this moſt pleaſant and convenient houſe in *Southampton-Square*, where ſhe died. Theſe were our removes.

CHAP.

CHAP. VII.

Of her exceeding deſires to do good.

§. 1. AS at her converſion, and in her ſickneſs, ſhe abſolutely devoted her ſelf, and all that ſhe had to God; ſo ſhe earneſtly ſet her ſelf to perform it to the laſt. At firſt ſhe gave but the tenth of her incomes to the poor; but I quickly convinced her, that God muſt not be ſtinted, but as all was his, ſo all muſt be uſed for him by his ſtewards, and of all we muſt give account; only in his appointed order we muſt uſe it, which is, 1. For our own natural neceſſities. 2. For publick neceſſary good. 3. For the neceſſities of our children, and ſuch Relations as are part of our charge. 4. And then for the godly poor. 5. And then for the common poors neceſſities. 6. And laſtly, For conveniencies; but nothing for unuſeful things.

§. 2. To name the particular great inſtances of her private charity, is neither ſuitable to my ends, nor her deſires. I will inſtance but ſome of her more publick cares.

§. 3 She was earneſtly deſirous of the winning of ſouls, and of the utmoſt improvement of mine and other mens labours to that end. At *Acton*, I told you how ſhe promoted it; and at *Totteridge*, *out of Church-time*, ſhe gladly opened her doors to her Neigh-

Neighbours, that would come in for inſtruction.

§. 4. At *London*, when ſhe ſaw me too dull and backward to ſeek any Employment till I was called, and that moſt places in the City had ſome Supplies; ſhe firſt fiſht out of me in what place I moſt deſired more Preaching. I told her in St. *Martins* Pariſh, where are ſaid to be forty thouſand more than can come into the Church, eſpecially among all the new Buildings at St. *Jameſes*, where Neighbours many live like *Americans*, and have heard no Sermon of many years.

When ſhe had once heard this, without my knowledg ſhe ſets one to ſeek after ſome capacious Room there; and none was found, but divers Rooms over the Market-houſe laid together. She gets one to take them. And they two agreed to importune me to preach each morning, and in the afternoon to get by turns the ableſt Miniſters they could procure in *London*. And to that end ſhe got a Miniſter an hundred miles off to come up to help me, promiſing him 40l. a year to go from day to day to ſupply the places of ſuch eminent Miniſters as ſhould be got. All this charge, beſides paying a Clerk, and a woman to look to the Seats, roſe high. Part of it the people paid, and the reſt ſhe paid her ſelf.

§. 5. Hence God was pleaſed to remove us, but by the interpoſition of a marvellous deliverance. The Roof of that Market-houſe is a vaſt weight, and was ill contrived to lye much on one Beam in the middle of the Floor: the place being greatly crowded, the Beam gave ſo great a crack as put all the

the people in a fear. But a ſecond crack ſet them all on running, and crying out at the windows for Ladders: I having ſeen the like before at *Dunſtans Fleetſtreet* while I was preaching (which occaſioned the pulling down and new building of the Church) reproved them ſharply for their fears, and would have gone on to preach; but ſee the ſtrange hand of God on her that ſet all the work on foot! After the firſt crack ſhe got down the ſtairs through the crowd, where others could not get that were ſtronger. The firſt man ſhe met, ſhe askt him what Profeſſion he was of? He ſaid a Carpenter. Saith ſhe, Can you ſuddenly put a prop under the middle of this Beam? The man dwelt cloſe by, had a meet prop ready, ſuddenly put it under, while all we above knew nothing of it; but the mans knocking encreaſed the peoples fears and cry. We were glad all to be gone; and the next morning took a skilful Workman to take up the boards, and ſearch the Beam; which we all ſaw had two ſuch rents, ſo long and ſo wide, and the ſound part left was ſo ſlender, that we took it for a wonder that the houſe fell not ſuddenly.

§.6. But this fright encreaſed my Wives diſeaſed frightfulneſs; ſo that ſhe never got off all the effects of it while ſhe lived. The fear, and the marvellous deliverance, made her promiſe to God two things: 1. To keep the Anniverſary memorial of it in publick Thankſgiving (which ſhe did.) And 2. to build a ſafer place, where they might meet with leſs fear. And it too deeply toucht her mind to think that it was ſhe that took the place, and brought them all thither.

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thither. And if 800. perſons had been there buried in the ruins, as the *Papiſts* were at *Blackfryers*, O what a dreadful thing it would have been in the heavy loſs, the many dolorous Families, and the publick ſcandal! Theſe were too great thoughts to fall on a weak and too paſſionate nature.

§. 7. According to her promiſe ſhe paid for that place, and preſently ſet to ſeek and build another. And there was there no fit grounds near it to be had, but two; of which one was in *Oxenden*-ſtreet, which ſhe could not have without giving 30 l. a year ground-rent, and to be at all the charge of building on it, and this but for a Leaſe not very long. But ſhe *muſt do it* by promiſe and deſire. She gets a Friend to make the bargain, takes the ground, and begs money to build on it a Chappel (which tempted us by the ill advice of a Friend, to take alſo the front-ground to the ſtreet, and build two little houſes on it, to our great loſs, all her own money, and manytimes more, being laid out upon them, much againſt her inclination).

§. 8. When that Chappel was finiſhed, I began and preacht there but one day, being to go on the morrow into the Countrey. It unhappily fell out, that Secretary *Henry Coventry*'s houſe was on the back-ſide of it, who reſolved that it ſhould not be uſed by us. The next Lords day, when I was far off, and left my Wife at home, ſhe got one Mr. *Seddon*, a *Derbyſhire*-ſtranger then come to Town, to preach there (an humble pious man, that had ſuffered impriſonment formerly by *Cromwell*'s Party for

for being for the King's Reſtoration at the riſing of Sir *George Booth*): Secretary *Coventry* thinking I would be there, had got three Juſtices with a Warrant as for me, to have apprehended me, and ſent me to Gaol. But it fell on Mr. *Seddon*. But becauſe the Warrant made for me, was ſo altered as to the name that it ſuited not his caſe, after ſome time of Impriſonment he had his *Habeas Corpus*, and by the Juſtice of worthy Judg *Hale* and other Judges, was delivered. But he was a tender man, and my Wife ſenſible that ſhe was the occaſion (which did her no good), and all the burden lay on her to maintain him, to viſit and comfort him, to pay the Lawyers, and diſcharge all fees; which as I remember coſt her 20 *l.* And yet we were calumniated as if I (that was twenty miles off) had put another to ſuffer in my ſtead.

§. 9. When ſhe ſaw that we could not be ſuffered to preach in the place which upon her promiſe ſhe had built; ſhe was very glad that Dr. *Lloyd* and the Pariſhioners accepted of it for their publick Worſhip; asking them no more Rent than we were to pay for the ground, and the Room over for a Veſtry at 5 *l.* and asking no advantage for all the money laid out on the building: yet ſince the purchaſe of the fee-ſimple of the Chappel-ground hath coſt me 200 l. more (and the adjoining ground 200 *l.* more, to my great loſs).

§. 10. So much was her heart ſet on the helping the ignorant untaught poor about St. *Jameſes*, that ſhe ſet up a School there to teach ſome poor chil-

dren to read, and the Catechiſm freely; and thereby alſo relieved a poor honeſt man that taught them, who hath a Wife and many children, and no other maintenance of his own. [Mr. *Bruce.*] And ſhe would fain have ſet up more, had ſhe had money: For this ſhe beg'd a while of her good friends; but they quickly gave over, and ſhe paid him moſtly of her own, ſix pound a year, till her death. I mention this, to move ſome charitable people to continue it; and to tell them, that in the many great out-pariſhes of *London* there are multitudes of the children of the poor, that ſpend their time in idleneſs, and play, and are never taught to read; and that there are many good women very poor, that would be glad of a ſmall ſtipned to teach ſuch to read, and the Catechiſm; and ſo both might have relief and help: and I think Charity can ſcarce be better uſed, as honeſt Mr. *Gouge* hath in *Wales* found by experience. And I would ſuch places in *London* where the tenth or the fourth perſon in the Pariſh cannot come to Church, and many thouſands have diſuſed themſelves from Gods publick Worſhip, and breed up their children accordingly, were pitied as well as *Wales.*

§. 11. When ſhe ſaw that I could not uſe the Chappel which ſhe built, ſhe preſently hired another near (ready built, for gain) in *Swallow-ſtreet*, that the poor people where I had begun (through Gods mercy with conſiderable ſucceſs) might ſtill be taught: and when I had there a while continued, and was kept out (by the Officers ſtanding at the door with the Juſtices Warrant many Months together)

ther) it was her care and act to refer it to many good Miniſters, to chooſe one for the place that would be better endured by them that would not endure me; and a faithful painful ſelf-denying man was choſen, who hath there done much good, and ſtill doth.

§. 12. When I was thence driven, it was her choice that I ſhould go quite to *Southwark* each Lords-day, to Preach to a Congregation of poor people there.

§. 13. When Dr. *Manton*'s place at *Covent-Garden*, was void, it was her deſire that I ſhould Preach once a day there, becauſe being near, many of the poor of St. *James*'s would come thither, as they did.

§. 14. She got from her friends alſo money to help to build another very uſeful Chappel for another, among a numerous poor people, where ſtill much good is done. And ſhe promoted two or three ſuch more.

§. 15. She was very impatient of publick Collections for the Miniſters, or for the Rent of the place, becauſe it ſounded ill, and prejudiced the ignorant and covetous, and troubled the poor that had no money; and therefore did the utmoſt ſhe could with her own Purſe and her friends to avoid it, knowing that Rent muſt be paid, and Miniſters and their Families muſt have Bread (and it's pity they ſhould be under the cares of want).

§. 16. She was so far from crossing me in my preaching freely without Salary, or gathering a Church that would maintain me, or making Collections, or getting Subscriptions, that she would not have endured any such thing if I had desired it; though she knew that the labourer was worthy of his hire, and that God had ordained, that they that Preach the Gospel should live of the Gospel: yet she knew that all must be done to the furtherance of the Gospel, and to edifying; and was of *Paul*'s mind, that would rather die than any should make his glorying void, and deprive him of that reward. Therefore it was so far from offending her (as it would be with many Ministers Wives that were in want, and might have such maintenance as is their due), that I neither conformed, nor took any place of gain, that it was as much by her will as my own, that for the first nine or ten years of my ejected state I took not so much as any private gift to supply my wants, except Ten Pounds a year from Serjeant *Fountaine*, which his importunity, and my civility would not permit me to refuse.

§. 17. And I take it yet for a greater part of her self-denial and charity, that when her own Estate proved much too short to maintain her in the exercise of such good works as she was devoted to, she at length refused not to accept with thanks the liberality of others, and to live partly on Charity, that she might exercise Charity to them that could not so easily get it from others as we could do: And accordingly of latter years divers faithful pious friends (no way related to us, or obliged by us) have been so free, kind and liberal, that I have much ado to forbear

bear here naming them, in expreſſion of their bounty, and my thanks. And I muſt ſay of her, that once her pride would not have ſtooped to be ſo much beholden, as to live on the Charity of ſtrangers.

§. 18. When Warrants were out (from Sir *Thomas Davis*) to diſtrain of my goods for fines for my Preaching, ſhe did, without any repining, encourage me to undergo the loſs, and did her ſelf take the trouble of removing, and hiding my Library a while (many ſcore being ſo loſt), and after, to give it away, *bonâ fide*, ſome to *New England*, and the moſt at home to avoid diſtraning on them, And the danger of Impriſonment, and paying 40. *l.* for every Sermon, was ſo far from enclining her to hinder or diſcourage me from any one Sermon, that if ſhe did but think I had the leaſt fear, or ſelf-ſaving by fleſhly wiſdom, in ſhrinking from my undertaken Office work, it was ſo great a trouble to her, that ſhe could not hide it (who could too much hide many others).

§. 19. She was exceeding impatient with any Nonconforming Miniſters that ſhrunk for fear of ſuffering, or that were over-querulous and ſenſible of their wants or dangers; and would have no man be a Miniſter that had not ſo much ſelf-denial as to lay down all at the feet of Chriſt, and count no coſt or ſuffering too dear to ſerve him. She greatly hated chooſing, or uſing the ſacred Miniſtry for wealth, eaſe, or honour, or any worldly end, ſerving the fleſh under the name of ſerving Chriſt, and looking to be reverenced and honoured in this taking of Gods Name in vain.

§. 20.

§. 20. Accordingly after ſome years, wherein a lager courſe had been taken, ſhe was againſt my perſwading Parents to devote their children to the Miniſtry, that had but good Wits and Parts, and were not prophane; though my ſucceſs with ſome did much encourage me to it heretofore: But her ſenſe of the ſin and miſchief of bad Miniſters, made her perſwade all, that in that caſe ſhe had to do with, to take heed of devoting their Sons to the Miniſtry, till they had good reaſon to judg them truly godly; and as ſhe would not have pious perſons to Marry ſuch as were not pious, on pretence of hopes that God would convert them; ſo much leſs would ſhe have ſuch hopes that have no promiſe from God, pretended for devoting unſanctified lads to the Sacred Office: ſhe ſaw how many, even of good mens children, prophaned the Miniſty, and turned to any courſe that did but ſerve their worldly intereſt; that ſhe was vehemently againſt addicting any to that Office, that had not beſides good Wits and Parts, ſo great a love to God and Souls, as to come to it with abſolute ſelf-denial, reſolved to ſerve Chriſt at the deareſt rates, and take his acceptance, and the winning of Souls for their Benefice.

She was not willing to entice any into the way of the Miniſtry, as a common Trade to live by in the world; and would have had two or three Reading, Writing, and Catechiſing-Schools ſet up inſtead of one Grammar-School: And ſhe would not have Parents make *Scholars* of bad children, nor ſend them to the Univerſities, leſt when they had a little wordy Learning they ſhould make themſelves Miniſters, whether

whether their Parents would or not; and ſo a ſwarm of ſuch as had been a few years at the Univerſity, ſhould think a Benefice their due, and take the charge of the ſouls of many, that never knew the worth of one, nor how it muſt be qualified and guided.

§. 21. Her expectations of liberality to the poor from others were too high, and her diſpleaſure too great towards them that denied her; whereupon when ſhe ſaw a worthy perſon in debt, or Priſon, or great want, ſhe would promiſe to gather them ſuch a Sum, and ſometimes ſhe was put to pay moſt of it her ſelf: But a Fortnight or Month before ſhe died, ſhe promiſed to get 20. *l.* towards the relief of one of known name and worth, and could get but 8. *l.* and ſomewhat over of it, and paid all the reſt her ſelf.

§. 22. Her judgment was, that we ought to give more or leſs to every one that asketh, if we have it; and that *Neighbourhood*, and *notice*, and *asking*, next to *known indigence*, and *great worth*, are the marks by which to know to whom God would have us give. I thought, that beſides theſe, we muſt exerciſe prudence in diſcerning the degrees of need and worth. But ſhe practiſed as ſhe thought, and ſpecially to them in Priſon for debt; and blamed me if I denied any one.

§. 23. Alas! I know many poor Widows, and others, that think they have now loſt a Mother, and are left deſolate, whom I could wiſh ſome that are able would help, inſtead of the help which they have loſt.

§. 24.

§. 24. She was much more liberal to many of my own poor kindred than I was: But her way was not to maintain them in idleneſs, but to take children, and ſet them to ſome Trade, or help them out of ſome ſpecial ſtraits.

§. 25. To her own kindred ſhe bare a moſt tender love: but her care was moſt to get them to be good, and ſave their ſouls, and next to ſettle them well in the world. I had ever been greatly averſe to motion Marriages, yet ſhe even compelled me (firſt ſatisfying my reaſon) to be a motioner of a Wife to her only Brothers Son, who, it's ſaid, was worth to him above 20000. *l.* And her Siſters children ſhe loved as if they had been her own, eſpecially three Daughters.

§. 26. There are ſome things charged on her as faults, which I ſhall mention. 1. That ſhe buſied her head ſo much about Churches, and works of Charity, and was not content to live privately and quietly. But this is but juſt what prophane unbelievers ſay againſt all zeal, and ſerious godlineſs: *what needs there all this ado?* Doth not *Paul* call ſome women his helps in the Goſpel? He that knows what it is to do good, and makes it the buſineſs of his life in the world, and knows what it is to give account of our ſtewardſhip, and to be doomed as the unprofitable ſlothful ſervant, will know how to anſwer this accuſation.

§. 28.

§. 28. Another accuſation is, that ſhe was waſteful and imprudent in leaving me ſo much in debt.

To that I anſwer, 1. Let any one that reads what went before, conſider what ſhe did, and he will not wonder at her debts: It was not to pamper her own body; ſhe uſed mean clothing, and a far meaner diet for her own perſon, I think much leſs than *Cornario*'s and *Leſſius*'s proportion.

2. And ſhe went into no debt but (by mortgage, or otherwiſe) ſhe gave the Creditors good ſecurity for.

3. But I confeſs ſhe and I differed in this; I thought I was to give but all my Income, and not to borrow to give, unleſs in ſome publick, or extraordinary caſe: ſhe thought otherwiſe, that while ſhe could give ſecurity, ſhe ought to borrow to relieve the poor, eſpecially the moſt worthy. Nor did ſhe draw upon us any debt, but what there was not only ſufficient ſecurity for, but alſo a fair proſpect of our ſelves having a competency left, had it pleaſed God to lengthen her life: and I am far from fearing want my ſelf.

But ſo much for opening the courſe of her ſtudies, labours, expences, and indeed her delights.

CHAP. VIII.

Of her Mental Qualifications, and her Infirmities.

§. 1. I Doubt not but ſome of theſe accuſers will ſay, *Why open you all this? Were not you the Maſter? and do not you hereby praiſe your ſelf; or elſe confeſs that ſhe was your governeſs.*

Anſ. 1. Perhaps love and grief may make me ſpeak more than many will think fit. But though ſome paſſion blind the judgment, ſome doth but ſuſcitate it to duty; and God made it to that end: and I will not be judged by any that never felt the like.

2. Did not Chriſt ſay of *Marys* Box of Ointment, that it ſhould be remembred wherever that Goſpel was Preached? And was it not *Judas* that ſaid, *what need this waſt?* And were not the poors clothing, made by *Dorcas*, ſhewed to move *Peter?* The poor we have always with us. Do the covetous believe, that what we do to his people, we do to Chriſt?

3. It was not mine which ſhe gave, but her own, that I am now mentioning, and what ſhe procured.

4. But I am not aſhamed to have been much ruled by her prudent love in many things. And you will the leſs wonder when I have told you what ſhe and I were.

§. 2. For my ſelf, my conſtant pains, and weakneſs, and Miniſterial labours, forbad me the care of outward things. I had never much known worldly cares:

cares: Before I was Married I had no need; afterwards ſhe took the care on her: and diſuſe had made it intolerable to me. I feel now more of it than ever I did, when yet I have ſo little a way to go.

§. 3. And as for her (I ſpeak the truth), her apprehenſion of ſuch things was ſo much quicker, and more diſcerning than mine; that though I was naturally ſomewhat tenacious of my own conceptions, her reaſons, and my experience uſually told me, that ſhe was in the right, and knew more than I. She would at the firſt hearing underſtand the matter better than I could do by many and long thoughts.

§. 4. And the excellency of her reaſon lay not ſo much in the ſpeculative, as the *prudential practical part:* I muſt ſay, that in this I never knew her equal: In very hard caſes, about what was to be done, ſhe would ſuddenly open all the way that was to be opened, in things of the Family, Eſtate, or any civil buſineſs. And to confeſs the truth, experience acquainted her, that I knew leſs in ſuch things than ſhe; and therefore was willing ſhe ſhould take it all upon her.

§. 5. Yea, I will ſay that, which they that believe me to be no liar, will wonder at; *Except in caſes that require Learning, and skill in Theological difficulties, ſhe was better at reſolving a caſe of conſcience than moſt Divines that ever I knew in all my life.* I often put caſes to her, which ſhe ſuddenly ſo reſolved, as to convince me of ſome degree of over-ſight in

my own reſolution. Inſomuch that of late years, I confeſs, that I was uſed to put all, ſave ſecret caſes, to her, and hear what ſhe could ſay. Abundance of difficulties were brought me, ſome about Reſtitution, ſome about Injuries, ſome about References, ſome about Vows, ſome about Marriage promiſes, and many ſuch like; and ſhe would lay all the circumſtances preſently together, compare them, and give me a more exact reſolution than I could do.

§. 6. As to Religion, we were ſo perfectly of one mind, that I know not that ſhe differed from me in any one point, or ſcarce a circumſtance, except in the prudential management of what we were agreed in: She was for univerſal love of all true Chriſtians, and againſt appropriating the Church to a Party, and againſt cenſoriouſneſs and partiality in Religion; ſhe was for acknowledging all that is of God in Conformiſts and Nonconformiſts: But ſhe had much more reverence for the elder Conformiſts than for moſt of the young ones, who ventured upon things which Diſſenters had ſo much to ſay againſt, without weighing, or underſtanding the reaſons on both ſides, meerly following others for worldly ends, without a tender fear of ſinning; eſpecially if any young men of her own friends were inclined meerly to ſwim with the ſtream, without due tryal of the caſe, it greatly diſpleaſed her, and ſhe thought hardly of them.

§. 7. She had in her Youth been tempted to doubt of the Life to come, and of the Truth of the Scripture: But ſhe was ſo fully reſolved and ſetled herein,

herein, that her confident Aſſurance of it was the life of all her Life and Practice.

§. 8. After all the doubts of her Sincerity and Salvation, and all the Fears and Sadneſs thereupon, which caſt her into Melancholy, ſhe ſo far overcame them all, that for near theſe Nineteen years that I have lived with her, I think I never heard her thrice ſpeak a doubting word of her Salvation, but oft of her hopeful perſwaſions, that we ſhould live together in Heaven: It being my judgment and conſtant practice, to make thoſe that I teach, underſtand, that the Goſpel is glad Tidings of great Joy; and that Holineſs lies eſpecially in delighting in God, his Word and Works, and in his joyful praiſe, and hopes of Glory, and longing for, and ſeeking the Heavenly *Jeruſalem*; and living as fruitfully to the Church and others, as we can do in the world: And that this muſt be wrought by the moſt believing apprehenſions of God's Goodneſs, as equal to his Greatneſs, and of his great Love to Mankind manifeſted in our Redemption, and by believing the Grace and Riches of Chriſt, and the Comforting-Office of the Holy Ghoſt, and ſtudying daily God's Promiſes and Mercies, and our everlaſting Joys. And that Religion conſiſts in doing God's commanding Will, and quietly and joyfully truſting and reſting in his promiſing and diſpoſing Will. And that Fear and Sorrow are but to remove Impediments, and further all this.

And this Doctrine by degrees ſhe drunk in, and ſo fully conſented to, that (though Timerouſneſs was her Diſeaſe) her judgment was quieted and ſetled herein.

§. 9. The

§. 9. The nature of true Religion, Holineſs, Obedience, and all Duty to God and man, was printed in her conceptions, in ſo diſtinct and clear a Character, as made her endeavours and expectations ſtill look at greater exactneſs, than I and ſuch as I could reach. She was very deſirous that we ſhould all have lived in a conſtancy of Devotion, and a blameleſs Innocency: And in this reſpect ſhe was the meeteſt helper that I could have had in the world (that ever I was acquainted with): For I was apt to be over-careleſs in my Speech, and too backward to my Duty; And ſhe was ſtill endeavouring to bring me to greater warineſs and ſtrictneſs in both: If I ſpake raſhly or ſharply, it offended her: If I carried it (as I was apt) with too much neglect of Ceremony, or humble Complement to any, ſhe would modeſtly tell me of it: If my very Looks ſeemed not pleaſant, ſhe would have had me amend them (which my weak pained ſtate of Body undiſpoſed me to do:) If I forgat any Week to Catechiſe my Servants, and familiarly inſtruct them perſonally (beſides my ordinary Family-Duties) ſhe was troubled at my remiſneſs. And whereas of late years my decay of Spirits, and diſeaſed heavineſs and pain, made me much more ſeldom and cold in profitable Conference and Diſcourſe in my houſe, than I had been when I was younger, and had more Eaſe, and Spirits, and natural Vigour, ſhe much blamed me, and was troubled at it, as a wrong to her ſelf and others: Though yet her judgment agreed with mine, that too much and often Table-talk of the beſt things, doth but tend to dull the common hearers, and harden them under

under it as a cuſtomary thing: And that too much good talk may bring it into contempt, or make it ineffectual.

And of late years, my conſtant weakneſs and pain made me unable to ſpeak much in my ordinary courſe of Duty; and my Writings, Preachings and other publick Duty (which I ever thought I was bound to prefer before leſſer) did ſo wholly take up thoſe few hours of the day, which I had out of my Bed, that I was ſeldomer in ſecret Prayer with my Wife than ſhe deſired.

§. 10. Indeed it troubleth me to think how oft I told her, *That I never underſtood* Solomon's *words*, Eccleſ. 7. 16. but by the Expoſition of her caſe, [*Be not righteous overmuch, neither make thy ſelf overwiſe: Why ſhouldſt thou deſtroy thy ſelf?*] I doubt not but *Solomon* ſpake of *Humane Civil Righteouſneſs and Wiſdom, as a means reſpecting Temporal Proſperity or Adverſity*, rather than Spiritual, holy Righteouſneſs, reſpecting God's everlaſting Reward: Or if it were extended to Religious Righteouſneſs, it can be but againſt Superſtition, falſly called *Righteouſneſs.*

But as to our preſent caſe, I muſt thus reſolve the Queſtion, *Whether one can be religiouſly wiſe and righteous overmuch?* And I Anſwer, That we muſt diſtinguiſh between, 1. *Material and Formal Righteouſneſs.* 2. *Between Objective and Subjective meaſures of it.* 3. *Of the good and bad conſequents and effects.* And 1. no man can be *formally and properly too wiſe or too righteous.* Elſe it would charge God with Error:

rour: For formal proper Righteouſneſs is nothing but our Conformity to God's governing Will. And if our Obedience were too much, and to be blamed, God's commands were to be blamed, that required it. But very ſtrict actions are commonly called *Righteouſneſs*, as a written Prayer or words are called a Prayer, though properly wanting the Form, it is not ſo. And not only a good Object, but a right End, Principle, and *Mode*, and Circumſtances, go to make an Action righteous. 2. That Action which compared with the Object cannot poſſibly be overwiſe and righteous, yet as compared with the Agent, or Subject, may be too much: No man can know, believe, or love God too much, nor anſwerable to his Perfections. But one may poſſibly be tranſported with ſo earneſt a deſire of God, Chriſt, Chriſtian Society, Holineſs and Heaven, as may be more than Head and Health can bear: And ſo it may be too much for the ſubject. 3. Therefore the probable effects muſt be weighed. He that ſhould meditate, read, yea love God ſo intenſly as to diſtract him, would do it overmuch. He that would do a good work preciſely, when the exactneſs would hinder the ſubſtance of another, perhaps a better, would be righteous overmuch. And I thought this the caſe ſometime of my dear Wife; 1. She ſet her *Head* and *Heart* ſo *intenſly* upon doing good, that her *Head* and Body would hardly bear it. As holy ſet Meditation is no Duty to a Melancholy perſon that cannot do it without confuſion and danger of diſtraction; ſo many other Duties are no Duties, when they will do more harm than good. 2 And a man is limited in his Capacity and his Time: No man

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can do all the good he would; and to omit a greater for the better doing of a leſſer, or to omit the ſubſtance of the one for exacter doing of another, I thought was to be unrighteous by being righteous overmuch. She (and ſome others) thought I had done better to have written fewer Books, and to have done thoſe few better. I thought, while I wrote none needleſly, the modall imperfection of two was leſs evil than the total omiſſion of one: She thought I ſhould have ſpent more time in Religious exerciſe with her, my Family, and my Neighbours, though I had written leſs. I thought there were many to do ſuch work, that would not do mine; and that I choſe the greateſt, which I durſt not omit, and could not do both in the meaſure that I deſired elſe to have done.

§. 11. As ſhe ſaith (before cited) her ſelf, that *if ſhe was but in a condition, in which Gods ſervice was coſtly to her, it would make her know whether ſhe were ſincere or not*; ſo ſhe had her wiſh, and proved her ſincerity by her coſtlieſt obedience: It coſt her not only her labour and Eſtate, but ſomewhat of her trouble of body and mind; For her knife was too keen, and cut the ſheath. Her deſires were more earneſtly ſet on doing good, than her tender mind and head could well bear; for indeed her great infirmity was the four Paſſions of Love, Deſire, Fear, and Trouble of Mind. Anger ſhe either had very little, next none, or little made it known. She rarely ever ſpake in an angry manner: She could not well bear to hear one ſpeak loud, or haſtily, or eagerly, or angrily, even to thoſe that deſerved it: My

temper in this she blamed, as too quick and earnest: When her servants did any fault unwillingly, she scarce ever told them of it; when one lost Ten Pounds worth of Linnen in carriage carelesly, and another Ten Pounds worth of Plate by negligence, she shewed no anger at any such thing. If servants had done amiss, and we could not prove it, or knew not which did it, she would never ask them her self, nor suffer others, lest it should tempt them to hide it by a lye (unless it were a servant that feared God, and would not lye).

I took her deep and long sense of the faults of over-loved and obliged persons, to be one of her greatest faults. But no one was ever readier to forgive a fault confessed, or which weakness and religious differences caused. I will give but one instance: The good woman whom she used to hire the Rooms over St. *Jameses* Market-house, was greatly against the Common-prayer, and first made my Wife feel whether I meant to use it, before she would take it. I told her I intended not to use it, but would not promise her. Upon that my Wife told her that I would not. After this I caused the *Reader* to read the Psalms, Chapters, Creed, Decalogue, and I used the Lords Prayer; and I openly told them, that we met not as a Separated distinct Church, but for the time to supply the notorious necessities of the people, and as helpers of the allowed Ministry. The good woman thought this had been reading the Common-Prayer, and in a Letter which I now find, accused my Wife with five or six vehement charges, for telling her I would not read the Common-Prayer. My Wife was of my mind for the matter; but greatly offended

offended with me for seeming to do it for the avoiding of danger; and was so far from not pardoning these false smart accusations, that she never once blamed the good woman, but loved her, tendered her, and relieved her in sickness to the death, but hardly forgave me; and yet drew me from all other places, if the Ministers were not of my mind (by prudent diversity).

Much less did her sufferings from the times distemper her. She hath blamed me for naming in print my Losses, Imprisonment, and other sufferings by the Bishops, as being over selfish queralousness, when I should rather with wonder be thankful for the great mercy we yet enjoyed. Though I think I never mentioned them as over-sensible of the sufferings, but as a necessary evincing of the nature of the cause, and as part of the necessary history or matter of fact in order to decide it. She as much disliked the silencing of the Ministers, as any; but she did not love to hear it much complained of, save as the publick loss; nor to hear *Conformists* talkt against as a Party; nor the faults of the conscientious sort of them aggravated in a siding factious manner.

But 1. she was prone to *over-love* her *Relations*, and those good people (poor as much as rich) whom she thought most upright. The love was good, but the degree was too passionate.

2. She *over-earnestly* desired their spiritual welfare. If these whom she over-loved, had not been as good, and done as well as she would have them, in innocent behaviour, in piety, and (if rich) in liberality, it over-troubled her, and she could not bear it.

3. She was apt when ſhe ſet her mind and heart upon ſome good work which ſhe counted *great*, or the welfare of ſome dear Friend, to be too much pleaſed in her expectations and ſelf-made promiſes of the ſucceſs; and then almoſt overturned with trouble when they diſappointed her. And ſhe too impatiently bore unkindneſſes from the friends that were moſt dear to her, or whom ſhe had much obliged. Her will was ſet upon good, but her weakneſs could not bear the croſſing or fruſtration of it.

§. 12. But the great infirmity which tyrannized over her, was a diſeaſed *fearfulneſs*, againſt which ſhe had little more free will or power, than a man in an Ague or Froſt, againſt ſhaking cold. Her nature was prone to it; and I ſaid before, abundance of ſad accidents made that, and *trouble* of mind, her malady. Beſides (as ſhe ſaid) four times in danger of death. 2. And the ſtorming of her Mothers houſe by Soldiers, firing part, killing, plundering, and threatning the reſt. 3. The awakenings of her converſion. 4. The ſentence of death by ſickneſs preſently, before her peace was ſeiled. 5. The fire next her Lodgings in *Sweetings-Alley*. 6. The burning of a Merchant, his Wife and Family, in *Lothbury*, overagainſt her Brother *Upton*'s door. 7. The common terror and confuſion at *Dunſtans* Church in *Fleet-ſtreet*, when they thought the Church was falling on their heads while I was preaching, and the people caſt themſelves down from the Galleries. 8. Her Mothers death. 9. The friendleſs ſtate ſhe thought ſhe was then left in. 10. The great Plague. 11. The Burning of *London*. 12. The crack and danger of her Chamber in *Alderſgate ſtreet*. 13. The crack and

and confuſion at St. *Jameſes* Market-houſe. 14. The many Fires and talk of firing ſince. 15. The common rumours of Murderings and Maſſacres. 16. The death and dangers of many of her friends, and my own illneſs. More than all theſe concurred to make *fear* and *aptneſs* to be troubled, to be her diſeaſe: ſo that ſhe much dreamed of fire and murderers; and her own dreams workt half as dangerouſly on her as realities; ſo that ſhe could not bear the clapping of a door, or any thing that had ſuddenneſs, noiſe, or fierceneſs in it. But all this was more the malady of her body than of her ſoul; and I accounted had little moral guilt: and I took it for an evidence of the power of grace, that ſo timerous a perſon 1. had overcome moſt of her fears of Hell and Gods deſertion. 2. And was more fearleſs of perſecution, impriſonment, or loſſes and poverty thereby, than I or any that I remember to have known.

§. 13. And though her ſpirits were ſo quick, and ſhe ſo apt to be troubled at mens ſin whom ſhe much loved, ſhe greatly differed from me in her bearing with them, and carriage towards them. My temper and judgment much led me to uſe my dependents, ſervants and friends, according to the rules of Church-diſcipline; and if they heard not loving, private admonitions onee, twice, and thrice, to ſpeak to them more ſharply, and then before others, and to turn them off if yet they would not amend. But her way was to oblige them by all the love, kindneſs and bounty that ſhe was able, and to bear with them year after year while there was hope, and at laſt not to deſert them, but ſtill uſe them ſo as ſhe though was likeſt

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at leaſt to keep them in a ſtate of hope from the badneſs which diſpliceney might cauſe. I could not have born with a Son, I think, as ſhe could do where her kindneſs was at her own choice; and yet ſhe more diſliked the leaſt fault than I did, and was more deſirous of their greateſt innocency and exactneſs.

§. 14. Indeed ſhe was ſo much for calmneſs, deliberation, and doing nothing raſhly, and in haſte, and my condition and buſineſs, as well as temper made me do, and ſpeak much ſo ſuddenly, that ſhe principally differed from me, and blamed me in this; every conſiderable caſe and buſineſs ſhe would have me take time to think much of before I did it, or ſpeak, or reſolved of any thing. I knew the counſel was good for one that could ſtay, but not for one that muſt ride Poſt: I thought ſtill I had but a little time to live; I thought ſome conſiderable work ſtill called for haſte: I have theſe Forty years been ſenſible of the ſin of loſing time: I could not ſpare an hour: I thought I could underſtand the matters in queſtion as well at a few thoughts as in many days: and yet ſhe (that had leſs work and more leiſure, but) a far quicker apprehenſion than mine, was all for ſtaying to conſider, and againſt haſte and eargerneſs in almoſt every thing; and notwithſtanding her over quick, and feeling temper, was all for mildneſs, calmneſs, gentleneſs, pleaſingneſs and ſerenity.

§. 15. She had an earneſt deſire of the converſion and ſalvation of her ſervants, and was greatly troubled

troubled that ſo many of them (though tollerable in their work) went away ignorant, or ſtrange to true godlineſs, as they came: And ſuch as were truly converted with us ſhe loved as children.

§. 16. One infirmity made her faulty in the omiſſion of much of her duty: She was wont to ſay, that ſhe had from her childhood Imprinted a deep fear and hatred of hypocriſie on her mind, that ſhe could never do the outſide of her duty, as to the ſpeaking part, for fear of hypocriſie: I ſcarce ever met with a perſon that was abler to ſpeak long, for matter and good language, without repetitions, even about Religious things; and few that had more deſire that it were well done; and yet ſhe could not do it her ſelf for fear of ſeeming to be guilty of oſtentation. In good company ſhe would ſpeak little of that which ſhe moſt deſired to hear. When I was at any time from home, ſhe would not pray in the Family, though ſhe could not endure to be without it. She would privately talk to the ſervants, and read good books to them. Moſt of the open ſpeaking part of Religion ſhe omitted, through a diſeaſed enmity to oſtentation and hypocriſie. But of late years, when ſhe ſaw me and others too ſparing in profitable ſpeech to young and ignorant people, ſhe confeſt that ſhe ſaw her error, and that even an hypocrite, uſing but the words and outſide of Religion, was better to others than ſilence and unprofitable omiſſion was.

§. 17.

§. 17. Her houſhold-affairs ſhe ordered with ſo ſo great skill and decency, as that others much praiſed that which I was no fit judg of: I had been bred among plain mean people, and I thought that ſo much waſhing of Stairs and Rooms, to keep them as clean as their Trenchers and Diſhes, and ſo much ado about cleanlineſs and trifles, was a ſinful curioſity, and expence of ſervants time, who might that while have been reading ſome good book. But ſhe that was otherwiſe bred, had ſomewhat other thoughts.

§. 18. Her great tender impatiency lay much in her ears: She could not bear (without great reaſon) a diſputing contradiction; nor yet to hear ſad tidings, nor any hard prognoſtick; and it was becauſe ſhe felt the weakneſs of her own head, and for Twenty years lived in too great fears of the overthrow of her underſtanding. And I was apt to think it was but a paſſionate fanciful fear, and was too apt to be *impatient with her impatiency*, and with every *trouble* of her mind, not enough conſidering how great tenderneſs in all our diſcourſe ſhe needed; though I remember nothing elſe that ever I ſhewed impatience to her in: but ever ſince her firſt danger, and *ſtrong* affection, I could hardly bear any ſignification of her diſpleaſure and diſcontent. And ſhe was wont oft to ſay, It is a great mercy of God not to know what will befal us in this world, nor how we ſhall be ſick, or ſuffer, or die, that our fore-knowledg may not anticipate our ſorrows, though in the general we ſhould be always ready.

§. 19.

§. 19. She was the greateſt honourer of her Mother, and moſt ſincerely loved her, that ever I knew a Child do to a Parent: She believed the Promiſe of the Fifth Commandment, and believed that it did imply an anſwerable Curſe to them that broke it. And that as honouring Parents hath even the Promiſe of Bleſſings on Earth, ſo the diſhonouring them is like to bring a Curſe upon the Perſon, or Family, that is guilty of it: And that how great ſoever their preſent Proſperity may ſeem, it is coming and will overtake them, either in their Bodies, Children, or Eſtates. Prov. 30. 17. *The eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it:* And ſuch by *Moſes's* Law were to be put to Death, *Deut.* 27. 16. CURSED BE HE THAT SETTETH LIGHT BY HIS FATHER OR HIS MOTHER; AND LET ALL THE PEOPLE SAY, AMEN. And will God ſuſpend it till the Sinner ſaith, *Amen?* O no. And what is that perſons Caſe that liveth under this Curſe of God? If the *Body* eſcape it, and *Poſterity* eſcape it, and the *Eſtate* eſcape it, yea and a ſeared *Conſcience* ſcape it few years, the *Soul* will not eſcape it for ever, without deep and through Repentance; for Chriſt hath redeemed none but ſincere Penitents from the Curſe: Yea, even ſuch ſeldom ſcape the Temporal ſharp Chaſtiſement.

And very worthy was her Mother of her Love and Honour; All her Letters to her when ſhe was from home, I find now laid up by her as a Treaſure:

ſure: I will tranſcribe part of ſome of them, that you may perceive her plain and honeſt Care of her Childrens Souls.

§. 20. In one, 1657. to this Daughter at *Oxford*, ſhe writes thus.

'I Cannot but put you in mind of your Duty you 'owe to God; I mean, that you ſee that you 'loſe not your time: If you be where you may im- 'prove your time for Grace, and getting down Sin, 'I ſhall give you my conſent for your ſtay [*with her* 'Brother Upton, *Canon of Chriſt Church.*] But be 'ſure you do not deceive your ſelf herein, for God 'will not be mocked: He that doth righteouſly 'and liveth to Chriſt, ſhall enjoy all the Bleſſings 'promiſed by God to them that truſt him, and obey 'him. I bleſs my God, I have my Health as well as 'I can wiſh; and my heart runs out wholly to God, 'in ſeeking a Bleſſing for Children, and Childrens 'Children. O that I may prevail by Prayer to ſee 'ſuch hopes of you all, upon good grounds, as will 'be a gracious return to my Prayers. This is my 'work. Be not you wanting to your ſelves (your 'Endeavours and Prayers alſo are neceſſary). Who 'knows but God will give you that One thing ne- 'ceſſary, which if you ſhall make it your chiefeſt 'choice, ſhall never be taken from you? Let the 'Word of God dwell plentifully in you, that it may 'be the Rule of your Life; which is the Prayer of 'your truly Loving Mother,

Mary Hanmer.

§. 21. In

§. 21. In another, 1657. thus.

'I Know not why you ſhould write in Tears, be-
'cauſe of an apprehenſion of my Diſpleaſure;
'and that you can ſee it at ſo great a diſtance, is
'ſtrange to me. If your Information be of God, to
'whom you appeal, look to it; if of men, believe
'it not. Many falſe Fears may ariſe, for want of
'the true Fear of offending a Good and Gracious
'God: All your Fears and all your Joys muſt be
'founded in him, or elſe your life here will be very
'uncomfortable. Had not I my Comforts from my
'God, and not only in the Creature, I had ſunk
'long ſince, and often in Deſpair. Take my Expe-
'rience, or rather hear the Word of God, which
'ſaies, *It is better to truſt in God, than to put confi-*
'*dence in Riches: It is better to truſt in God, than to*
'*put confidence in men.* Be well acquainted with the
'Will of God, and be ſure in all things to pleaſe
'him, and then all other Cares and Fears will be of
'no value to you. O let it be your daily ſtudy, and
'let me in writing ſee ſome fruits of your labours,
'before I go hence and be ſeen here no more. Be
'not wanting to your own Comforts, and you can-
'not diſpleaſe God nor your Mother, who longs
'more after your Eternal Good, than I can now ut-
'ter. My Love to you all, and Prayers for you all.
'I continue,

Your moſt tenderly Loving Mother,
M. H.

§. 22. In another to *Oxford*, 1657.

'ALL will work for good to them that love 'God; I hope you are one of thoſe: The 'Lord direct your paths, that you may work out 'your Salvation with fear and trembling in your 'Youth, and not let time ſlip till Age, which will 'come (or Death before it) on all fleſh, and an ac- 'count muſt be given of the precious Time which 'we now neglect. I have more to ſay; but when I 'ſee you, it will be done with more eaſe. The Lord 'keep you all, and make you faithful to the Death, 'that you may receive the Crown of Glory; which 'is the Prayer of her that tendreth the good of 'your Soul. *M. H.*

§. 23. In 1659. In another ſhe writes thus;

'MY dear Child—— My greateſt Trouble is, 'that I can have no better account of your 'health of Body; yet ſurely the cure of the Soul is 'of far more worth: Therefore I faint not: Elſe I 'could not ſubſiſt under the heavy ſtroke which I 'have juſtly deſerved. Who knows, but my ſins may 'be ſome cauſe of thy diſtreſs of Soul? However, 'let us return to the Lord, and he will heal all our 'breaches, and will bind up all our Sores, and will 'give us a houſe not made with hands, eternal in the 'Heavens, where we ſhall never be forc'd aſunder, 'and all Infirmities ſhall be left behind; and we 'ſhall take up all pleaſure in the enjoyment of our 'Heavenly Redeemer. In the mean time, let us 'with

'with courage and confidence preſs hard toward the 'mark, for the price of that calling which was ſet 'before us: *For the things which are ſeen are tempo-'ral, but the the things which are not ſeen are eternal.* 'I can go no further, but cannot forget to be

Thy truly Loving Mother,

M. H.

This was written to her in her ſickneſs, when, for better Air, ſhe lay at Old Mr. *Richard Foly*'s houſe, at *Stourbridge.*

§. 24. I have tranſcribed theſe, to ſhew the mind and care of the good Gentlewoman, and what cauſe I and my Neighbours had of comaſſion to her in her Sorrows, when ſhe was ſeparated from an only Son, whoſe welfare ſhe had proſecuted with ſo ſtrong affection, and long labour and patience, and began to have much comfort in this Daughter whom ſhe had formerly leaſt valued, and thought ſhe muſt ſo ſuddenly leave her. Let thoſe that think theſe too little matters to be told the World, remember, that *Neerneſs*, *Love* and *Sorrow*, may be allowed to make things greater to me, than they ſeem to thoſe that are not ſo concerned in them. *And that Mr.* Fox *in his Book of Martyrs, publiſheth a great number of as mean Letters as any of theſe, even ſome of women, and ſome written to the Martyrs, as well as thoſe written by them.* And while I ſay that, I will add, that though for Nineteen years I was ſo ſeldom from her, that ſhe had few Letters of mine, yet

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yet thoſe which ſhe had I find now among her reſerved Papers: And that you may ſee what it was that I thought ſhe moſt deſired, and what ſhe her ſelf moſt valued, I will here add one of them (not venturing to trouble ſuch with more, as are affected little with any matters but their own, which is the caſe of moſt). I recite this rather than others, partly alſo as an act of repentance for thoſe failings of her juſt expectations, by the neglect of ſuch helps as I ſhould have given her, which I had here mentioned. For though ſhe oft ſaid, that before ſhe Married me ſhe expected more ſowrneſs, and unſuitableneſs than ſhe found; yet I am ſure that ſhe found leſs zeal, and holineſs, and ſtrictneſs in all words, and looks, and duties, and leſs help for her ſoul than ſhe expected: And her temper was to aggravate a fault much more in her neareſt and deareſt friends than in any others, and to be far more troubled at them. But this uſe ſhe made of my too cold and careleſs converſe, and of all my impatiency with her impatience, and of all my haſty words, that ſhe that had long thought ſhe had no grace, becauſe ſhe reach't not higher than almoſt any reach on Earth, and becauſe ſhe had many Paſſions and Infirmities, perceived by me and many other eſteemed Teachers, that we were all as bad as ſhe; and therefore grace doth ſtand with more faultineſs than ſhe had imagined, and that all our teaching much excelled the frame of our ſouls and lives, and was much more worthy to be followed; and therefore that God would alſo pardon ſuch failings as her own.

'Though

'THough I have received none from you, but 'one by Mr. *H.* I will not be avenged on 'you by the like. I have nothing of News, or bu-'ſineſs to communicate, but to tell you, that we 'are all here yet as well as you left us, excepting 'what your abſence cauſeth. And yet I muſt con-'feſs, I find that it is eaſier to be oft ſpeaking to 'God, when I have no body elſe to ſpeak to, than 'when there are other Competitors, Expectants, or 'Interpellators. Juſt as I can eaſier now fill my Pa-'per to thee, with ſome ſpeech of God, when I 'have nothing elſe to put into it, than I can when 'many other matters are craving every one a place. 'It is our ſhame that the Love and Glory of God 'doth not ſilence every other Suiter, and even in 'the midſt of crowds and buſineſs take us up, and 'and preſs every creature and occaſion for their ſer-'vice. But while we are weak, and compaſſed with 'fleſh, we muſt not only conſider what we *ſhould* 'do, but what we *can* do. It is our great fault that 'we are no skilfuller, and faithfuller in helping one 'another, that we might miſs each other on better 'reaſons, than meerly from the inclinations of Love. 'I hope God will make us better hereafter, that 'when we are aſunder, each of us may ſay, I miſs 'the help for Watchfulneſs and Heavenlineſs, for 'true Love and Thankfulneſs to God, which I was 'wont to have. But O! what an enemy is a naugh-'ty heart! which maketh us unable for our duty a-'lone, and makes us need the help of others, and yet 'will not ſuffer us to uſe it when we have it. When we 'are alone, it maketh us impediments to our ſelves, and 'when we are in company it maketh us impediments

to

'to others. Yet is there none, no, not the weakeſt of
'Chriſtians, but there is much in them that we
'might improve. But we are ſo bad and backward
'at it, that Satan too commonly hath his end, in
'making us unprofitable to each other: If a good
'Horſe, or a good Houſe be a valuable mercy, how
'much more is a good friend? But Art and Induſtry
'are neceſſary to the improvement. And no won-
'der when we fetch not the help and comfort which
'we might have from God, from Chriſt himſelf, from
'Heaven, from Scripture, for want of improving
'skill and induſtry. O how eaſie is it, when our
'friends are taken from us, to ſay, Thus, and thus I
'might, and ſhould have uſed them, rather than ſo
'to uſe them while we have them! I hope God will
'help me to make ſome better uſe of thee while we
'are together: and at a diſtance, O let not a hearty
'requeſt to God for each other, be any day want-
'ing. Dear heart, the time of our mutual help is
'ſhort (O let us uſe it accordingly); but the time
'of our reaping the fruit of this, and all holy en-
'deavours, and preparatory mercies, will be endleſs.
'Yet a litte while, and we ſhall be both with Chriſt.
'He is willing of us, and I hope we are willing of
'him, and of his Grace, though the fleſh be weak.
'I am abſent, but God is ſtill with you, your daily
'Guide and Keeper; and I hope you will labour to
'make him your daily Comfort. And now you
'have none to divert and hinder you, to ſay, [*When
'I awake, I am ſtill with thee.*] And when you are
'up, [*I have ſet the Lord always before me; becauſe he
'is at my right hand, I ſhall not be moved.*] And
'when Thoughts crowd in, [*In the multitude of my
thoughts*

'*thoughts within me, thy Comforts delight my Soul.*
'And when Thoughts would trouble and perplex
'you, *My Meditation of him ſhall be ſweet, and I will*
'*delight in the Lord.* And when your Wants and
'Duty call you to him, *It is good for me to draw*
'*nigh to God.*

'All other comforts will be, as the things are
'which we take comfort in; that is, Helpful if the
'things be helpful, and uſed but as Helps: Hurtful
'if the things be hurtful, or hurtfully uſed; Vain if
'the things be vain; Short if the things be tranſitory;
'and durable if the things are durable to us. And this
'is the chief comfort which you and I muſt have in one
'another, that is, as helpful towards God, and as our
'converſe with him will be durable. The Lord for-
'give my great unprofitableneſs, and the ſin that
'brought me under any diſabilities to anſwer your
'earneſt and honeſt deſires of greater helps than I
'afford you, and help me yet to amend it towards
'you. But though my Soul be faulty and dull, and
'my ſtrength of Nature fail, be ſure that he will be
'a thouſand-fold better to thee, even here, than
'ſuch crooked, feeble, uſeleſs things, as is

*

From *Hampden.*

Thy *R. B.*

N CHAP.

CHAP. IX.

Of her Bodily Infirmities, and her Death.

§. 1. HER diſeaſed frightfulneſs, and many former ſickneſſes, I have mentioned before. A great pain of the Head held her from her youth, two or three days every Fortnight, or little more; and upon every thing that did irritate the matter, ſhe had a conſtant ſtraitneſs in the Lungs, a great incapacity of much exerciſe, motion, or any heating thing. Ever ſince her ſickneſs, 1659. ſhe hath lived in an ill-conceited fear of diſtraction, which greatly hurt her; It was becauſe ſhe had an Aunt long ſo, deceaſed, and her Parents were naturally paſſionate, and her ſpirits over-quick, and her blood thin and Mobile; and though wiſdom bid it from others in her converſe, ſhe felt the trouble of her own mind in things, as aforeſaid, that much diſpleaſed her; and ſo lived in a conſtant fear, which tended to have brought on her what ſhe feared: But her underſtanding was ſo far from failing, that it was higher and clearer than other peoples; but like the treble ſtrings of a Lute, ſtrained up to the higheſt, ſweet, but in continual danger.

§. 2 About three years ago, by the miſ-perſwaſion of a friend, drinking againſt the Collick a ſpoonful of powdered Ginger every morning, near a quarter of a year together, and then falling into ſome over-whelming thoughts; beſides it overthrew her Head for a few days, but God, in great mercy, ſoon reſtored her.

§. 3.

§. 3. Ever ſince that time her Head-ach abated, and ſhe complained of a pain in one of her Breaſts, and her uncurable timerouſneſs ſetled her in a conceit that ſhe ſhould have a Cancer (which I ſaw no great cauſe to fear); but ſhe could neither endure to hear that it was none, or that it was; but in fearing uncertainty, prepared conſtantly for a ſad death: And ſeveral Friends, Neighbours and Relations lately dying of Cancers, increaſed her fear: but ſhe ſeemed to be prepared cheerfully to undergo it.

§. 4. The many and weekly rumors of Plots, Firings, Maſſacres, *&c.* much increaſed this fear, as is aforeſaid; and the death of very many Neighbours, young, ſtrong, and excellent Chriſtians, of greateſt uſe, and many near friends, did greatly add to her ſadneſs and expectations of death. But little of this was ſeen to any; ſhe purpoſely carried it pleaſantly, and as merrily to others, when ſhe was troubled.

§. 5. The fears of a Cancer made her take the Waters for Phyſick often, and ſhe kept down her body ſo in her diet, that about five Ounces of Milk, or Milk and Water, with a little Chocolate in it, morning and night, and about one or two bits at Dinner was her diet for many years.

§. 6. At laſt, about ten weeks before her ſickneſs, almoſt all her pain went out of her Breaſt, and all fixed in a conſtant pain upon the right Kidney, and with the pain *her Urine* ſtopt, that about four parts of

five ceased for about ten weeks. She divers days drunk *Barnet Waters*; but I think they were the last occasion of her sickness, and too much tincture of Amber, which work't too powerfully on her Brain, and suddenly cast her into strong disturbance and delirations; in which, though the Physicians, with great kindness and care, did omit nothing in their power, she died the 12*th* day: She fell sick on *Friday*, *June* 3. 1681. and died *June* 14.

§. 7. Though her understanding never perfectly returned, she had a very strong remembrance of the affecting passages of her life, from her childhood. Mrs. *Corbet* (whom she dearly loved, and had newly got into the house to be her companion), with others, standing by, she cried out to me, *My mother is in Heaven, and Mr.* Corbet *is in Heaven, and thou and I shall be in Heaven.* And even in her last weakness was perswaded of her salvation.

§. 8. She oft shewed us, that her soul did work towards God, crying out (complaining of her Head), *Lord make me know what I have done, for which I undergo all this. Lord, I submit; God chooseth best for me. She desired me to pray by her, and seemed quietly to join to the end:* She heard divers Psalms, and a Chapter read, and repeated part, and sung part of a Psalm her self. The last words that she spake were, *My God help me, Lord have mercy upon me.*

§. 9. God had been so many years training her up under the expectations and preparations for death, as made the case of her soul less grievous to me, as no-

no way doubting of her ſalvation; and knowing that a diſtracting Feaver, or a Phrenſie, or an Inflamation, or diſturbance of the Animal Spirits, or Brain, or an Impoſtume may befal the beſt as ſoon as the worſt. I thank God that ſhe was never under any Melancholly, which tempted her to any of thoſe doleful evils, which many Score, I think, that have been with me (of ſeveral ways of education) have been ſadly tempted to. She near 19. year lived with me cheerful, wiſe, and a very uſeful life, in conſtant Love, and Peace, and Concord, except our differing Opinions about trivial occurrences, or our diſputing, or differing mode of talk.

§ 10. She was buried on *June* 17. in *Chriſts-Church*, in the Ruines, in her own Mothers Grave. The Grave was the higheſt, next the old Altar, or Table in the Chancel, on which this her Daughter had cauſed a very fair, rich, large Marble-ſtone to be laid, *Anno* 1661. about 20. years ago; on which I cauſed to be written her Titles, and ſome Latin Verſes, and theſe Engliſh ones,

Thus muſt thy fleſh to ſilent duſt deſcend,
Thy mirth and worldly pleaſure thus will end:
Then happy holy ſouls, but wo to thoſe
Who Heaven forgot, and earthly pleaſures choſe:
Hear now this Preaching Grave without delay,
Believe, repent, and work while it is day.

But *Chriſts-Church* on earth is liable to thoſe changes of which the *Jeruſalem* above is in no danger. In the doleful flames of *London*, 1666. the fall of the

the Church broke this great Marble all to pieces, and it proved no laſting Monument; and I hope this Paper-Monument, erected by one that is following, even at the door, in ſome paſſion indeed of love, and grief, but in ſincerity of truth, will be more publickly uſeful and durable than that Marble-ſtone was.

CHAP. X.

Some Uſes propoſed to the Reader from this Hiſtory, as the reaſons why I wrote it.

IF this Narrative be Uſeleſs to the Readers, it muſt needs be the ſin of the publiſher; for idle writing is worſe than idle words: But I think it uſeful (with that which followeth) to all theſe ends to conſidering men.

§. 1. It may help to convince thoſe that are inclined to *Sadduciſm*, or Infidelity, and believe not the teſtimony of the ſanctifying ſpirit to the truth of the Word of God, but take holineſs, as it differs from Heathen-morality, to be but fancy, hypocriſie, cuſtom, or ſelf-conceit: A man that never felt the working of Gods ſpecial Grace on his own heart, is hardly brought to believe that others have that which he never had himſelf. And this turneth uſually to Diabolical malignity, inclining them to hate thoſe, and revile, or diſpiſe them as deluded proud Fanatick hypocrites, who pretend to be any better than they

they are, or to have that which they take to be but a conceit: All their Religious thoughts they take for the Dreams of crazed, or proud persons; and their holy discourse, and Prayers, but for canting, or vain babling. But acquaintance, if intimate with gracious persons, might convince them of their mortal error; and true History methinks may do much towards it.

§. 2. I confess, with thanks to God, that having these Forty years found that all our holiness and comfort depends upon our certain perswasion of the life of Retribution following, and that our certainty of this depends upon our certain belief of the Holy Scriptures; and we being here in the dark, and too apt to doubt of all that we see not, there are several sensible, or experienced present certainties, which have been a great succor to my Faith, to save me from temptations to unbelief and doubting, and confirm my assurance that the Scripture is Gods Word.

I. In that I undoubtedly see and hear, that through all the world there is just such a pravity in humane nature, as the Scripture describeth for original sin; which cannot be the state of mans integrity, when his reason is much convinced of much of the duty to God, man and himself, which he will not do, and of most of the great sins which he will not forsake.

II. I see the Scripture clearly verified in mentioning the common enmity and War between the Serpent's and the holy Seed; It is notorious through the world, in all Ages and Countries, an enmity which

which no Relation, or Intereſt reconcileth.

III. I feel and ſee the Scripture verified, which deſcribeth all the temptations of Satan, and the ſecret War within us between the ſpirit and the fleſh.

IV. And I feel and ſee the Scripture fulfilled, which promiſeth a bleſſing on Gods Word, and his Ordinances.

V. And I feel and ſee the Scripture fulfilled, which deſcribeth the renewing work of the Holy Ghoſt, and the ſpiritual difference of the ſanctified from all others. This is not only in my ſelf, but in others (O how many hundred holy perſons have I known) the witneſs of Chriſts Truth and Power; and as *Joſhua*'s and *Caleb*'s bunch of Grapes, to aſſure me of the land of Promiſe, and Gods Truth, which I ſee fulfilled in them. Can I doubt of holineſs when I feel it, and ſee it in the effects?

VI. Even as it perſwadeth me the eaſilier to believe that there are Devils, when I ſee their very nature, and works, in Devils incarnate, and ſee what a Kingdom he plainly ruleth in the world; and to believe that there is a Hell when I ſee ſo much of Hell on Earth.

§. 3. It may teach us that the ſtate of Godlineſs is not to be judged of by the fears and ſorrows in which it uſually begins: A mans life is not like his Infancy at his birth. The fears and penitent ſorrows which fooliſh fleſhly ſinners fly from, do tend to everlaſting peace and joy: and perfect love will caſt out all tormenting fears, unleſs it be thoſe of a timerous diſeaſed temper, which have more of ſickneſs than of ſin,

ſin, and will be laid aſide with the body, which was their cauſe. A life of peace and joy on earth *may ſucceed* the tremblings of the new-born Convert; but a life of full everlaſting joy will certainly ſucceed the perſeverance, and victory of every believing holy ſoul.

§. 4. It may warn all to take heed of expecting too much from ſo frail and bad a thing as man: My dear Wife did look for more good in me, and more help from me than ſhe found, eſpecially lately in my weakneſs and decay. We are all like Pictures that muſt not be looked on too near. They that come near us find more faults and badneſs in us than others at a diſtance know.

§. 5. It ſhould greatly warn us to take heed of ſmall beginnings; even a ſpark of affection, honeſt in the kind, may kindle a flame not eaſily quenched. How great a matter may a little fire kindle! almoſt all ſin beginneth in a ſeed or ſpark, which is very hardly known to be a ſin or danger.

§. 6. Yea, it ſhould warn all to keep all the *thoughts*, *affections* and *paſſions* under a conſtant watch and obedience to God; and know firſt, whether God command them and allow them.

§. 7. And this Hiſtory may teach us, that though God uſually begin (as is ſaid) our converſion in *fears* and *penitent ſorrows*, it is holy and heavenly joy which it tendeth to, as more deſirable; and we ſhould chiefly ſeek, and ſhould labour to moderate

fear and ſorrow, and not think we can never have enough. It is too common an error with honeſt ſouls, to think that a hard heart lieth moſt in want of ſorrow and tears, when as it lieth moſt in want of a tractable compliance, and yielding to the commands and will of God, and in an iron neck, and obſtinate diſobedience to God; and to think that a new and tender heart is principally a heart that can weep and mourn, when it is chiefly a heart that eaſily receiveth all the impreſſions of Gods commands, and promiſes, and threats, and eaſily yieldeth to his known will.

§. 8. And this may greatly warn us to fear and avoid *ſelf-willedneſs*: I mean a will of our own that runs before the will of God, and is too much ſet on any thing which God hath not promiſed, and knows not how to bear a *fruſtration* or denial, but ſaith as *Rachel*, *Give it me, or I die.* We muſt learn to follow, and not to lead, and to ſay, The will of the Lord be done; not mine Lord, but thine; and in every eſtate to be content. There is no *reſt* but in *Gods will.*

§. 9. Yet this tells us, that God dealeth better with his weak ſervants than they deſerve, and turneth that oft times to their good, which they deſerved ſhould have been their greateſt ſuffering.

§. 10. This Hiſtory (and my great experience) ſaith, that *there is a friend that ſticketh cloſer than a brother*, *Prov.* 18. 24. and that it was Gods ſpirit that

that ſaid, *Prov.* 27.10. *Thy own friend, and thy fathers friend forſake not: neither go into thy brothers houſe in the day of thy calamity; for better is a neighbour that is near, than a brother that is far off.*

§. 11. This Hiſtory tells us how great a mercy it is to have a body meet to ſerve the ſoul, and how great an affliction to have an unruly inclination from the bodies temper; and what a tyrant exceſſive fear is, and how great a bleſſing it is to have ſuch a paſſion as Faith can rule, and eaſily quiet.

§. 12. It tells you alſo how manifold temptations and afflictions Gods ſervants are liable to in this life.

§. 13. And it tells you, that our greateſt good or evil is neareſt us. Next God, the beſt is in our ſouls, and there is the worſt; and next in our bodies, and next in our neareſt friends: And it may teach all to expect their greateſt ſorrows from thoſe, or that which they moſt exceſſively love, and from whom they have the higheſt expectations: Only God cannot be loved more than he deſerveth. Sorrow beginneth in *inordinate love*, and joy in *good*.

§. 14. And it tells us, that Gods ſervice lieth more in deeds than in words. My dear Wife was faulty indeed in talking ſo little of Religion in company (except it were unreſiſtibly to confute in few words an oppoſer, or reviler of Religion). But her Religion lay in *doing* more than talk.

§. 15. Yet her example tells us, that it is one of Satan's wiles to draw us to one ſin to avoid another; and to make us think that nothing is a due that hath great inconveniences, or which we can fore-ſee ſome men will receive hurt from; and ſo to be unrighteous by being righteous over-much, and leave much undone for fear of doing it amiſs; by which Rule we ſhould ſcarce ever do any thing that God commands; *He that obſerveth the winds ſhall not ſow, and he that regardeth the clouds ſhall not reap*, *Eccleſ.* 11. 4. I ſpeak this on her (at laſt confeſſed) error of omitting ſeaſonable ſpeech and duty to avoid hypocriſie and oſtentation (which my great friend, Judg *Hale*, was juſt ſo guilty of, as I know, and the Writers of his Life confeſs; He would make no great ſhew of zeal in Religion, leſt if he did any thing amiſs, Religion ſhould be reproached for his ſake). Cardinal *Richlieu* was wont to ſay (as is written of him), that he hated no Counſellor more than thoſe that were alway ſaying, *Let us do it better*; by that hindering the doing of much at all.

§. 16. You ſee here, that ſuitableneſs in Religious judgment and diſpoſition preſerveth faſter love and concord (as it did with us) than ſuitableneſs in Age, Education and Wealth; but yet thoſe ſhould not be imprudently neglected. Nothing cauſeth ſo near, and faſt, and comfortable an Union, as to be united in one God, one Chriſt, one Spirit, one Faith, one Church, one hope of Heavenly Glory; yet accidental unſuitableneſs ſhould be avoided as far as may be.

§. 17.

§. 17. There are ſo ne great men who know their own names, who (as I have moſt credible information) have, to greater than themſelves, repreſented me not only as covetous, but as mutable for my Marriage.

To whom I now give this ſatisfaction. 1. As to Covetouſneſs, my Vindication is a matter unfit for the ears of the world, if Reverend mens backbitings (the ſame that troubles our common peace) did not make it partly neceſſary. Through Gods mercy, and her prudent care, I lived in plenty, and ſo do ſtill, though not without being greatly beholden to divers friends; and I am not poorer than when I Married: but it is not by Marriage, nor by any thing that was hers before.

2. And as to my mutability. Whereas one of them reports that I ſaid to him, that *I thought the Marriage of Miniſters had ſo great inconveniences, that though neceſſity made it lawful, yet it was but lawful*; that is, *to be avoided as far as lawfully we may. I anſwer*, that I did ſay ſo to him; and I never changed my judgment; yea, my Wife lived and died in the ſame mind. And I here freely adviſe all Miniſters that have not ſome kind of neceſſity, to think of theſe few reaſons among many.

1. The work of the ſacred Miniſtry is enough to take up the whole man, if he had the ſtrength and parts of many men. O how much is there to do oftentimes with one ignorant, or ſcandalous, or ſad deſpairing ſoul? And who is ſufficient for all that's to be done to hundreds or thouſands! In the primitive Church every Congregation had many Miniſters;

ſters; but covetouſneſs of Clergy and people will now ſcarce allow two to very great Pariſhes. I did not marry till I was ſilenced and ejected, and had no flock or Paſtoral Cure. Believe it, he that will have a Wife, muſt ſpend much of his time in conference, prayer, and other family-duties, with her. And if he have children, O how much care, time and labour, will they require! I know it, though I have none. And he that hath ſervants, muſt ſpend time in teaching them, and in other duties for them; beſides the time, and perhaps caring thoughts that all his Family expences and affairs will require. And then it will diſquiet a man's mind to think that he muſt neglect his Family or his Flock, and hath undertaken more than he can do. My conſcience hath forced me many times to omit ſecret prayer with my Wife when ſhe deſired it, for want of time, not daring to omit far greater work.

2. And a Miniſter can ſcarce look to win much on his Flock, if he be not able to oblige them by gifts of charity and liberality. And a married man hath ſeldom any thing to ſpare, eſpecially if he have children that muſt be provided for, all will ſeem too little for them. Or if he have none, Houſe-keeping is chargeable, when a ſingle man may have entertainment at eaſie rates; and moſt women are weak, and apt to live in fear of want, if not in covetouſneſs; and have many wants real or fancied of their own to be ſupplied.

3. In a word, St. *Paul*'s own words are plain to others, but concern Miniſters much more than other men, 1 Cor. 7. 7, &c. *I would that all men were as I my ſelf.-- It is good for them if they abide even as I.*

28.

28. *Such ſhall have trouble in the fleſh--*32. *I would have you without carefulneſs. He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord: but he that is married, careth for the things of the world, how he may pleaſe his wife.* This is true. And believe it, both caring for the things of the world, and caring to pleaſe one another, are buſineſſes, and troubleſome buſineſſes; care for houſe-rent, for children, for ſervants wages, for food and rayment, *but above all for debts*, are very troubleſome things; and if cares choak the word in hearers, they will be very unfit for the mind of a Student, and a man that ſhould ſtill dwell on holy things.

And the pleaſing of a Wife is uſually no eaſie task: There is an unfuitableneſs in the beſt, and wiſeſt, and likeſt. Faces are not ſo unlike as the apprehenſions of the mind. They that agree in Religion, in Love and Intereſt, yet may have daily different apprehenſions about occaſional occurrences, perſons, things, words, *&c.* That will ſeem the beſt way to one that ſeems worſt to the other. And paſſions are apt to ſucceed, and ſerve theſe differences: Very good people are very hard to be pleaſed: My own dear Wife had high deſires of my doing, and ſpeaking better than I did, but my badneſs made it hard to me to do better. But this was my benefit; for it was but to put me on to be better: as God himſelf will be pleaſed: That it's hard to pleaſe God and holy perſons, is only our fault. But there are too many that will not be pleaſed, unleſs you will contribute to their ſin, their pride, their waſtfulneſs, their ſuperfluities and childiſh fancies, their covetouſneſs and paſſions: and too many who have ſuch paſſions,

passion, that it requireth greater skill to please [her] than almost any, the wisest can attain. And the discontents, and displeasure of one that is so near you, will be as Thorns or Nettles in your bed.

And *Paul* concludeth, to be un-married is the better, that we may *attend the Lord without distraction*, *v.* 35, 38.

And what need we more than Christ's own words, *Mat.* 19. 10, 11, 12. when they said then, *It is not good to marry*; he answers, *All men cannot receive this saying, save they to whom it is given: For there are some Eunuchs, who were so born from their Mothers womb; and there are some Eunuchs who were made Eunuchs by men; and there be Eunuchs which have made themselves Eunuchs for the Kingdom of Heavens sake: He that is able to receive it, let him receive it.*

Oh how many sad and careful hours might many a Minister have prevented? And how much more good might he have done, if (being under no necessity) he had been sooner wise in this?

§. 18. Another Use of this History is, to shew men, that it is not God's or our Enemies afflicting us in worldly losses or sufferings (especially when we suffer for Righteousness sake) which is half so painful, as our own inward Infirmities. A man's Spirit can bear his Infirmities of outward Crosses; but a wounded Spirit, who can bear! My poor Wife made nothing of Prisons, Distrainings, Reproaches, and such Crosses; but her burden was most inward, from her own Tenderness, and fear from those whom she over-loved. And for mine own

own part, all that ever either Enemies or Friends have done againſt me, is but as a flea-biting to me, in compariſon of the daily burden of a pained Body, and the weakneſs of my Soul in Faith, Hope, Love, and Heavenly Deſires and Delights.

§. 19. And here you may ſee, how neceſſary Patience is, and to have a Mind fortified before-hand againſt all ſorts of Sufferings, that in our Patience we may poſſeſs our Souls. And that the deareſt Friends muſt expect to find much in one another that muſt be born with, and exerciſe our Patience: We are all imperfect. It hath made me many a time wonder at the Prelates, that can think it the way to the Concord of Millions, to force them to conſent to all their Impoſitions, even of Words, and Promiſes, and Ceremonies, and that in things where Conſcience muſt be moſt cautelous; whereas even Husband and Wife, Maſter and Servants have almoſt daily Differences in judging of their common Affairs.

§. 20. And by this Hiſtory you may ſee, how little cauſe we have to be over-ſerious about any worldly matters, and to mind and do them with too much intenſneſs of Affection; and how neceſſary it is to poſſeſs them as if we poſſeſt them not, ſeeing the time is ſhort, and the faſhion of this world paſſeth away. And how reaſonable it is, that if we love God, our ſelves, yea or our Friends, that we ſhould long to be with Chriſt, where they are far more amiable than here, and where in the City of God, the *Jeruſalem* above, we ſhall delightfully

dwell with them for ever: Whereas here we were ſtill ſure to ſtay with them but a little while. And had we here known Chriſt after the fleſh, we ſhould ſo know him no more: Whereas *believing* that we ſhall ſoon be with him, even thoſe that never ſaw him, may rejoice with joy unſpeakable and full of Glory.

§. 21. Laſtly, Here you may ſee, that as God's Servants have not their portion or good things in this Life, ſo they may have the ſame Sickneſſes and manner of Death as others: *Lazarus* may lie and die in his ſores, among the Dogs at the door; when *Dives* may have a pompous Life and Funeral. There is no judging of a mans Sincerity, or of his future ſtate, by his Diſeaſe, or by his Diſeaſed Death-bed words: He that liveth to God, ſhall die ſafely into the hand of God, though a Fever or Deliration hinder him from knowing this, till Experience and ſudden poſſeſſion of Heaven convince him. *Bleſſed are the dead that die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them*, Rev. 14. 13. Therefore in our greateſt ſtraits and ſufferings, let us comfort one another with theſe words, *That we ſhall for ever be with the Lord.* Had I been to poſſeſs the company of my Friends in this Life only, how ſhort would our comfortable converſe have been! But now I ſhall live with them in the Heavenly City of God for ever. And [illegible] there of the ſame mind with my for[illegible] and Saviour, will forgive all my Fa[illegible] and Injuries, as God forgiveth them and

and me. The Lord gave, and the Lord hath taken away: And he hath taken away but that upon my defert, which he had given me undefervedly near Nineteen years. Bleſſed be the Name of the Lord. I am waiting to be next: The door is open. Death will quickly draw the Veil, and make us ſee how near we were to God and one another, and did not (ſufficiently) know it. Farewel vain World, and welcom true Everlaſting Life.

FINIS.